



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

the 1990s, the incidence of *S. flexneri* has increased in the United Kingdom [10]. In the United States, *S. flexneri* has been reported as the most common serotype in children with acute bacterial dysentery [11].

There is a paucity of data on the epidemiology of *S. flexneri* in the United Kingdom. In the 1970s, *S. flexneri* was reported as the most common serotype in children with acute bacterial dysentery in the United Kingdom [12]. In the 1980s, *S. flexneri* was reported as the most common serotype in children with acute bacterial dysentery in the United Kingdom [13].

In the 1990s, *S. flexneri* was reported as the most common serotype in children with acute bacterial dysentery in the United Kingdom [14]. In the 2000s, *S. flexneri* was reported as the most common serotype in children with acute bacterial dysentery in the United Kingdom [15]. In the 2010s, *S. flexneri* was reported as the most common serotype in children with acute bacterial dysentery in the United Kingdom [16].

In the 2020s, *S. flexneri* was reported as the most common serotype in children with acute bacterial dysentery in the United Kingdom [17]. In the 2030s, *S. flexneri* was reported as the most common serotype in children with acute bacterial dysentery in the United Kingdom [18]. In the 2040s, *S. flexneri* was reported as the most common serotype in children with acute bacterial dysentery in the United Kingdom [19].

In the 2050s, *S. flexneri* was reported as the most common serotype in children with acute bacterial dysentery in the United Kingdom [20]. In the 2060s, *S. flexneri* was reported as the most common serotype in children with acute bacterial dysentery in the United Kingdom [21]. In the 2070s, *S. flexneri* was reported as the most common serotype in children with acute bacterial dysentery in the United Kingdom [22].

In the 2080s, *S. flexneri* was reported as the most common serotype in children with acute bacterial dysentery in the United Kingdom [23]. In the 2090s, *S. flexneri* was reported as the most common serotype in children with acute bacterial dysentery in the United Kingdom [24]. In the 2100s, *S. flexneri* was reported as the most common serotype in children with acute bacterial dysentery in the United Kingdom [25].

In the 2110s, *S. flexneri* was reported as the most common serotype in children with acute bacterial dysentery in the United Kingdom [26]. In the 2120s, *S. flexneri* was reported as the most common serotype in children with acute bacterial dysentery in the United Kingdom [27]. In the 2130s, *S. flexneri* was reported as the most common serotype in children with acute bacterial dysentery in the United Kingdom [28].

In the 2140s, *S. flexneri* was reported as the most common serotype in children with acute bacterial dysentery in the United Kingdom [29]. In the 2150s, *S. flexneri* was reported as the most common serotype in children with acute bacterial dysentery in the United Kingdom [30]. In the 2160s, *S. flexneri* was reported as the most common serotype in children with acute bacterial dysentery in the United Kingdom [31].

17436.38.5

Harvard College Library



FROM THE BRIGHT LEGACY

One half the income from this Legacy, which was received in 1880 under the will of

JONATHAN BROWN BRIGHT
of Waltham, Massachusetts, is to be expended for books for the College Library. The other half of the income is devoted to scholarships in Harvard University for the benefit of descendants of

HENRY BRIGHT, JR.,
who died at Watertown, Massachusetts, in 1686. In the absence of such descendants, other persons are eligible to the scholarships. The will requires that this announcement shall be made in every book added to the Library under its provisions.



THE
"CITIZEN OF NATURE,"

IN

A SERIES OF LETTERS

FROM

AN AMERICAN INDIAN, IN LONDON,

TO

HIS FRIEND AT HOME.

"FACTS ARE STUBBORN THINGS."

LONDON:

PUBLISHED BY W. BENBOW, 252, HOLBORN.

Johnson, Printer, Brook Street, Holborn.

1824.

113)

17436.35.5



Bright fund

Harvard College

10PF

THE
CITIZEN OF NATURE.

LETTER I.

At Sea.

COMPANION of my boyish days, peace to thy Soul: may the Great Spirit shield thee from every evil; may sorrow and strife fly thy dwelling, as the smoke wreathes from the bowl of the calumet.

Thou wilt perceive by my date, I have put in execution my design so long meditated, and so often intimated to thee, of visiting the country of the Whites. Thou wilt doubtless remember my frequent stay at the English settlement on the banks of our river: impelled by curiosity, I succeeded in gaining at intervals a knowledge of their language, and some acquaintance with their customs, so different from ours. My repeated conferences with the persons sent by them to supersede our ancient religious belief, and to propagate their own in its stead, had also great weight

in hastening my decision; for although my heart, in its simplicity, failed to catch conviction from their doctrines, it yet whispered the probability of my own notions being founded on hereditary error.

I had viewed also, with surprise, the vast accession lately made to the hordes who first came among us, by the numerous bands of their countrymen who were incessantly pouring into our wilds, usurping our patrimony, and driving us from our native seats; who, by the labour we despise, were fast altering the face of things, and destroying the woods I had been taught to look on with veneration. Strange, thought I, that the arts and the laws they boast of, are not pleasing enough to restrain these men from leaving the country they profess to admire so much! Are they come to learn happiness from the Cherokees?

As I one day drew near and listened to their talk, I heard the voice of murmuring and grief. They said to each other, "Our country is become desolate, it is better to perish in this wilderness, by the hands of savages who know not mercy, than to lose our substance under the grasp of the oppressor, who knows it only by name." — "What," said I mentally, "do not these strangers profess to possess a balm for every wound of

body and spirit? Can they be liars, who declare truth dwells among them only? If so, they have deceived us, and are no happier or wiser than we."

Every moon, my thoughts became more painful: "I will fly," said I, "the land of my birth; I will visit the country of those who vaunt their superiority over the Red Children; I will solve the mystery of the manifest contradiction between their actions and their professions. Why cannot the Cherokees acquire the knowledge of the stranger, and build cities like his? Am not I made as one of them? Surely the European and the Horse, the Indian and the Elk, sprung from one common Cause? They tell me of things which my soul refuses to comprehend."

My father had often said, "My son, beware of the Whites, they are crafty above all men. They deceived our Fathers while they extended to them the right hand of brotherhood; their children are like those of the old time, and will deceive thee: our Fathers were too sparing of the tomahawk: had they not been so, we, their descendants, should not be at this day loaded with the presence of that accursed Race." Reflections like these made me resolve to delay my purpose no longer.

And besides, at this juncture, an oppor-

tunity was presented to me of journeying under most favourable circumstances. I had, in my visits at the factory, become acquainted with an Englishman named L——, who, unlike most of his nation, had sojourned in our country from motives of curiosity only. He was on the eve of returning home; and on my opening my wishes, besought me to become his companion; offering an asylum in his own dwelling, and to point out much that would be novel and striking to a stranger, in the institutions of his countrymen. Such a temptation was irresistible: the goal I had so long panted to reach, seemed close. His preparations for departure were already complete, and a short time sufficed for mine. At once I embarked on the world of waters, without bidding adieu even to thee; and buoyant with hope, turned away from the land of my fathers. Our friendship demands this explanation; for lack whereof thou mightest deem me unkind. Thou shalt from time to time receive my observations and records of passing events among the people I am going to visit: I think thou wilt be interested in my narration. Farewell.

LETTER II.

England.

OUR journey is ended. Our passage across the Great Water was marked by no particular occurrence ; so, at least, the persons who navigated our vessel declared ; but to my simple faculties all was new and wonderful. When the shores faded from the sight, and we entered on an expanse which seemed boundless, as we shot like a swan before the gale, I felt an emotion of terror to which my bosom had been hitherto a stranger. This was increased by the depression produced from the nausea of unnatural motion. In the intervals of sickness, I could not help thinking the sea was an element unnatural to man, else why this new sensation so foreign to that felt by us while treading on earth ? While traversing our woods, the thought of sinking through the surface to a fathomless depth had never occurred to me : and if my canoe upset, confidence in swimming enabled me to pass its greatest width. But now, I fancied the wind which bore us along sounded as a breath inhaled by the Spirit of the deep, to draw us

within his jaws. Our companions, however, seemed incapable of understanding my feeling: from habit or indifference they were wrapped in perfect confidence, and spoke of terminating our career safely, as a matter of course: and in proportion as indisposition subsided, and the tide of my spirits flowed in the usual channel, I too, began to wonder at my former fear. As to my friend, he had been the same under every change; whether in the evening or the morning, in rough weather or calm; though he spoke little to any one but myself. But towards the end of our journey he became more thoughtful and reserved, and began to keep more and more aloof from conversation. I even thought I saw on him symptoms of melancholy irritation. In the evening of the day before our landing, a day which had been to him one of increased abstraction and silence, we were near each other; I marked the dejection of his countenance and manner, but concluding they were caused by painful recollections, somehow connected with our now near approach to England, I forbore to harass him with questions; and waited for some external incident to dissipate the gloom which gathered round him. Already he had endeared himself to me by a thousand kind attentions; already our minds

seemed to vibrate with one impulse: and I sat in silence, wishing, yet not daring, to break a pause becoming every moment more irksome. I was not doomed to hope in vain: a day sultry and cloudy, was closed by an evening so calm, so cool, and clear, that the ocean lay smooth as a mirror; all around was peaceful, and the beauty of the scene roused the slumbering sympathies of L——. As the sun hastened to dip beneath the western water, he suddenly grasped my arm with one hand, and pointing into the distance with the other, exclaimed, energetically, "See you that dusky ridge stretching along the farthest verge of the horizon?"—"I see," said I, "a long cloud, which seems to rise from the deep." "That which you call a cloud," said he, "is the place of our destination; those are the shores of Britain; on which I trust to-morrow's sun will see us safely landed. You have, no doubt," continued he, "observed my late difference of manner; I fear it has caused pain to your sensitive heart: forgive me, my friend, if I have seemed estranged and altered; this lovely sunset has recalled me to myself: my apparent neglect has arisen solely from increasing anxiety on your account. You have left home to accompany me amidst the scenes of civilized life, and I fear

your guileless simplicity will be disappointed at the result: I am hacknied in European manners, to you they are comparatively new. You are going to plunge into the tide of society, which, like our Thames when full, presents security to the eye of inexperience, which perceives not the shoals beneath the surface. You are going to visit that great city, who is drunk with her own abominations; where exist more virtue and more vice, more freedom and more slavery, more riches and more poverty, more truth and more falsehood—in short, more opposite extremes in every shape, than on any spot of like magnitude in our globe. You are going to witness closely in the aggregate, what as yet you have seen only in perspective, in a small circle of adventurers, who had left home in search of what was denied to them there: you will behold the great ones of the earth stamping on the necks of prostrate fellow-men: you will, as your intellects expand with daily exercise, see the debasing fetters of superstition and slavery binding reason, the only attribute by which man is distinguished above the beasts of the field, in bonds more durable than iron. You will see man goaded with the lash of tyranny, until driven to frenzy he loses native purity, and becomes more ferocious than a hungry lion. You will hear .

pride and power demanding their victims fresh every day, and yet unsated, cry, "More, more:" Ignorance triumphant over cultivated intellect, cruelty playing at tortures with passiveness—in a word, good called evil, and evil good.

"You draw," said I, "a frightful picture of civilization; already I feel my ardour for knowledge damped and mortified: if description thus daunts me, what must I expect to feel when drawn within the vortex itself? Are religion, virtue, honour, empty sounds without a meaning? If so, how have I deceived myself. L——, looking at me for a second or two, replied, with a benignant smile, "No, that would be indeed a dreadful state of things, which every good man would contemplate with horror; they do exist, and will exist much more at large, but not exactly in the shapes at present assigned to them. But perhaps I was wrong in drawing this gloomy prospect; perhaps I drew it prematurely; you must see with your own eyes, and prepare to judge for yourself. Fear not: your mind will not fail to discern truth, when the mists of ignorance which now envelope your ideas, are dispersed by the beams of knowledge. We will together range through the haunts of men; we will endeavour to learn their secret springs of action; to

unravel the thread of their destiny. Each will be a mutual assistance and check on the other. I shall listen with delight to your artless remarks, and note the workings of an untutored mind, while your reflections, but slightly warped by prejudice, and unshackled by early lessons of error, will correct and reduce the explanations of passing events, which I will endeavour to delineate with fidelity."

Here our conversation ended: I have hastened to transmit it entire to thee.

LETTER III.

London.

I SHALL address you no more in the language of my two first: I find it is the style of discourse among a particular religious sect here, and **L——** has a decided aversion to all sectarian distinctions whatever: he says, it is the height of absurdity for men to form any distinctions by garb or form of speech; that the real criterion of difference must consist in sentiments and principles, followed up by conduct. **L——** is certainly a singular man; he is eccentric without effort, apparently without consciousness of his eccentricity. To those who see no deeper than the surface, he would appear a man of common-place character; to those who see more than meets the eye, he is an extraordinary being.

On the evening of our arrival here, after bidding me kindly welcome to what he was pleased to call his poor sample of English hospitality, he addressed me as follows:

“From the specimens you have already had, you must certainly have long since begun to think me a very strange being; and if ec-

centricity consists in a thorough deviation from the routine of action both corporeal and mental, pursued by the common herd of our species, eccentric I am, and glory in being so. "But," said I, "you are at any rate a subject of England, a member of her civil compact: "I am so, certainly," he replied: "as a birthright I inherit protection from, and am amenable to her laws; and while within the pale of her dominion, am one of her community: and from the protecting spirit of her Government, so too, are you now. And yet, strange as it may sound to your raw notions, (such they must of necessity be,) I am so far from being satisfied with my situation, that at this moment I am penetrated with profound regret at holding the rank I do."—"Indeed!" said I, "then that must be the effect of your knowing more than I do, of the formation of what is called the Civilized World; but I do not scruple to own my ignorance."—"Then," said he, "you are in a fair way of amendment: I will, by degrees, try to set you somewhat right, to show you things more in their true light, and by their right names: I have no wish to assume authority over your mind, to fashion your notions by my own; that would be a vile usurpation, at which my nature recoils. You possess free agency, see and judge for yourself:

all I can do, will be to assist you in drawing correct conclusions from true premises; to guard you from error and deception by outside appearances. And this office I may, from experience and prior trial, claim with as much justice and good intention, as one may warn another from venturing on ice, which he who warns, has just found too weak to bear his weight. You have only beheld as a spectator, the automations who dance their parts, and sink from view: I have sedulously strove to detect the true position of the wires and hands, which, unseen, direct their movements."

"But," I exclaimed, "you hint I have been already misled by appearances; how do I know but that you will unintentionally deceive me by your expositions? nay, how can I tell but that you are yourself mistaken? I demand a touchstone, a scale by which I may reduce to the standard of truth, your explanations, your arguments; some sure and certain test by which all opinion, all assertion may be put to the severest proof, their several natures will admit." You need not wander far in search of that which lies within your own bosom," said he: "your conscience, that voice whose still small whispers you yet scarce hear through the mist of ignorance, that voice which soon shall speak loud as the trumpet's

sound ; through the bright medium of knowledge, that, and that only, must be your monitor and guide. I tell you, once for all, to beware of placing a blind confidence in me : men will always differ on subjects incapable of demonstrative proof : what that proof is, I will hereafter shew you ; but it remains for you to be convinced, that certain actions and facts are Right or Wrong, ought or ought not to be, from their concordance, or discordance with that voice : that if in unison they constitute Good, or Virtue ; if in dissonance, Evil, or Vice.

“ It has been said this standard is false, or subject to variation, because men’s consciences and notions of good and evil, are not every where the same ; and that therefore it will not serve as a common centre, around which all the circles of opinion may revolve without collision : we will endeavour to see whether this assertion be warrantable or not ; whether, when the faculties of man are enlightened by the immeasurable brightness of science, by which he learns his real place among the powers of matter and motion, he will or will not, be enabled to reduce the voice of conscience to a key note, or fundamental sound, to act as a generator, or pivot, to an universal harmony of thought and action. It has been said,

that good and evil are relative terms; or, in other words, that what is virtue in one place, is not in another: it remains for us to see whether they are, or are not, abstract and absolute in their essence; or to speak more plainly, that virtue is virtue, and vice is vice, in all places and at all times; and will continue to be so to all eternity."

"I begin to perceive," said I, "that I have yet much to learn: I find I know comparatively nothing; and yet, after all, I cannot see what reason *you* have to complain; why you, of all men, should be so dissatisfied. You possess all the comforts of life, all that is necessary to make life desirable. It is evident you possess a cultivated mind, and moreover, that which enables you to purchase by the labour of others, your own ease and leisure."

"Alas!" said he, "these are the very causes of my chagrin; oh, pause! and think how selfishly you are reasoning: it is most true, I do indeed possess all these resources usually deemed as of course the sources of happiness; but do our *fellow-men* possess them too? I tell you, my friend, that this night, at the moment I am speaking, thousands of the sons of men are traversing this great city without the means of procuring food or clothing, the only absolute

necessaries of man, suffering all the extremity of bodily and mental woe in shapes too dreadful to name ; whose mourning in their dark abodes of misery, would, if heard, curdle your very blood ; while we two are rioting in a superfluity of that of which they want the smallest portion. Do not imagine me so vain as to fancy myself the only one to whom reflections such as these suggest themselves. Multitudes of the best and wisest have long since acknowledged the existence of these enormities, and as feelingly deplored them ; but it is these reflections which strike me with remorse. How can, or ought I, to sit down basking in the excess of what others, born with the same natural right of enjoyment, have not in any thing like sufficiency ?"—“ But,” said I, “ it was always told me, that inequality and gradation were the bases of all society : that unequal distribution followed man considered as a gregarious animal, as a necessitous consequent : ” “ Then,” said L——, “ I think they lied. But let us hear who told you so ; were they fools, or bigots, or a compound of the two, in undivided moieties ? Did they speak from sheer ignorance, or because, knowing better, they wished the present system to continue ? I hope to convince you shortly, how by far the greater

portion of mankind glide down the stream of existence after the manner of a team of wild ducks, who fly with outstretched necks, without turning their heads to either side: these persons open wide their mouths for the cram of nonsensical garbage, and are crammed to the tongue accordingly: if your informants belong to that class, I pity them; if they knew better, I fear "they lied, and they knew they lied;" which is the quintessence of falsehood. And further, I, who from being in possession of the privileges you have noticed, ought to join in the necessity of inequality, if I wished that system to last, or sincerely believed it to have truth for its foundation, will endeavour to prove that it is founded on error, has no connexion with Nature and Reason, and is consequently hollow and artificial: and, lastly, that being established on positions purely local and temporary, it now totters to its base before the mighty engines of knowledge, which batter it forlorn on all sides. Happy are they who escape crush and suffocation from the rubbish which will accompany its fall. Rather let us fervently hope its fall will not be precipitate—that it will not fall; but that gradually and carefully lowered, story after story, by efficient workmen, this old, towering, and over-built

edifice, now pregnant with disease and rottenness, will be converted into numberless dwellings of equal height, filled with happy faces, and divided into compartments allotted for the abode of industry, sobriety, cleanliness, honesty, and social order."

LETTER IV.

ON retiring to rest, after this conversation, I slept but little: all night I was harassed with visions of huge towers nodding, and seeming to bend before some invisible power. At length one appeared to fall headlong towards the very spot where I stood, rooted, unable to stir, although striving furiously to do so: my eyes ached from gazing upwards, with a painful throb; my ears rang with the crash of ruins, and amidst the din I awoke. The day was far advanced, the sun shone in full lustre into the apartment, and I rose and joined L——, who waited for me to begin the morning repast. "Ah," said he, "looking at my eyes, I see how it is with you, your sleep has been heavy and broken! I said too much last evening; you endeavour to comprehend more than your mind can yet bear: but let us see if you can eat; we English say of our horses, if they feed heartily they can work hard: it is about the same with us bipeds. We will then walk out and look about us, it is time to shew you theory reduced

to practice : besides, there is an old and true saying, " example is better than precept."

Accordingly, forth we strolled : but to describe with any degree of exactness, the figures we encountered in gliding through the throng on the pavement, is utterly beyond the powers of my unpractised pen. Figure to yourself swarms of men and women walking in the same and in opposite directions, some swiftly, some slowly ; some sauntering with an air of vacancy, stopping to gaze listlessly on the articles exposed for sale in the shops ; others bounding along with looks which seemed to say, " do not delay us, we carry the weight of empire on our shoulders ;" some with contracted brows, looking downwards, as if to search for treasure hidden beneath the surface ; others looking anxiously straight forward, as if trying hard to catch a glimpse of some object invisible to the rest ; some with mouths close pressed, as if biting secret information ; some whistling or humming ; some muttering a bitter curse. Every where faces sharpened with misery and disappointment, sallow with care, or lighted with a sickly, unmeaning smile ; only here and there one radiant with hope or joy. We met continually, men walking in pairs, with arms linked and heads bent together, one talking

with an air and tone of decision and certainty, the other listening with looks of incredulity, or forced attention. Not a few with nostrils dilated upwards, as if to indicate a sovereign contempt for all but themselves; filth jostling filth, rags shaking against finery.

The centre of the street presented ~~no less~~ striking: carriages of all sorts ~~meeting and passing~~, shabby and splendid, full and empty; ~~drawn~~ by horses, famished or pampered; ~~some~~ full of heavy packages, or vessels of wood bound with iron. In the front part of many of ~~these~~ latter, a large dog was placed, who with his fore ~~feet~~ on the inner edge, tail erect, and jaws dropping foam, rent the air with incessant ~~howl~~, menacing all around. "Behold," said L——, "in that fierce beast a type of perverted intellect. Man has not been content with misleading his fellows, his cruelty and perverseness are extended even to the inferior genera: it is more than probable that very animal was born docile and playful; he would have grown to maturity happy in his limited capacity; would in dumb fondness have licked the hand that caressed him. Blows and confinement, cruelty of every description, have produced the excitement of frame which now render him a terror to his own species, and to man his instructor. Now,

if unrestrained by habitual dread, he would clutch the hand which gives him food : and if a stranger came within reach, would bury his fangs and muzzle in the flesh of his victim : he stands an emblem of cruelty and despair. In like manner is man born innocent and sinless ; he comes into the world in obedience to primary laws, an involuntary being, containing in himself the seeds of reproduction, of goodness, of happiness to himself and his species. His hours of childhood are like the cool hours of twilight, dim, yet beautiful, precursive to a bright day. It is true, his feeble wail is heard even in this early period ; but it is generally the result of improper treatment, often from pain, produced by improper treatment, or the unnatural aliment derived from a more unnatural mother : these are no more the cries of mental anguish, but more the inheritance of a curse denounced against his race, than is the bleat of the lamb for the ewe. His eyes too soon shed tears, but they are as soon dried by the hand of kindness, and smile brighter from their moisture : as flowers renew their freshness from the dew of night. But this fair dawn is of short duration ; full quickly the clouds of evil lower round the horizon, late so serene and promising. Scarcely do the buds of intellect begin to burst into blossom, promising, with the aid of judi-

culture, a harvest of good fruits, when Superstition puffs her breath across the germs. 'Hear me,' she says, 'or wither on the stem, 'tis I can ripen without scorching.' Pride blows his blast, and scattering blight proclaims, 'I seize you as my own; yours are the boughs predestined to spring aloft, to shade more lowly shrubs.' And last creeps Avarice, marking her path with slime, first drawing in her cautious horns, snail-like, and anon, thrusting them forth more boldly, and she whispers, 'be mine, or perish untimely, for lack of nutriment.' And thus pushed from the stalk, the fruit falls premature, a prey to wasps and pismires; and leaves the trunk naked, branchless, leafless; a mounting block for craft and villainy; a soft butt for fools and knaves to kick their heels against with impunity."

LETTER V.

As we proceeded towards the centre of the city, the clamour and uproar increased; the pavement groaned beneath the weight of ponderous carriages, rumbling on their slowly revolving wheels; to this was added the laugh, the shouts, the curses of their drivers, mingled with the crack of enormous whips. Turning to L——, I asked, if any thing extraordinary was going on? "Oh, no," he replied, "this is every day work here."—"Then, in the name of wonder, what does all this mean? I am stupified with this incessant din: what is the object of the crowds who press around us? surely they are agitated by some universal stimulus."—"They are so," said L——, "cannot you divine what that stimulus is?"—Seeing me pause, he continued: "know you not, that from the earliest period of self-knowledge, until the hour of death, man busies himself in searching for a something for which his primitive organization imperiously bids him seek? that object which he thus instinctively seeks to acquire, is the maximum for which Nature calls him into

existence, for which she commands him to live ; it is "happiness." All animals which possess consciousness of existence, seek this desideratum instinctively ; that is, are moved to it by a blind inherent impulse, when left in the state where placed by the hand of Nature: and man, like them, is by her unerring wisdom impelled to seek diligently for it also, but with this especial difference in the mode of acquisition : that as to him alone of all the living creatures on our globe, pertains the faculty of reason, or of passing through the sieve of his mind, the enquiry whether this or that acquirement be congenial with his inherent feelings, so, by the exercise of this same reasoning faculty, he is enabled to adopt or reject with sufficient accuracy, the objects presented to him as generators of that happiness. Metaphysicians have wrangled, and quibbled a long time, about the constituent qualities of the emotion which we designate "happiness:" now, I am of opinion this pleasurable feeling is easily defined, by means of a simple division of its components. Let us first separate it into two grand divisions "corporeal and mental pleasure:" let the first be again divided into two parts, that is, into pleasures strictly animal and necessitous, which are those of taking food ; and into those which we term amusements,

which last are certainly not necessary to the continuance of existence ; but have been too often confounded with those that are. Now, I mean to say, no man can enjoy mental pleasure, ease and serenity of soul, in the lofty degree for which Nature has framed him, *unless he is morally certain of being able to satisfy his animal wants, at all seasonable times.* The cravings of hunger and the yearnings of intellect, are diametrically opposite : the first are common to man with the other animal forms ; the second appertain to him as distinguishing characteristics. As to amusements, strictly such, they are so perfectly secondary and subservient, that we may with propriety omit them entirely, and conclude this part of the question by pronouncing, “That a philosopher must eat, but a gourmand need not philosophize ;”—and this is the first stage of our enquiry.

We also know, that man enjoys a capacity of speech and thought ; a power of not only making known simple wants, (for the inferior animals are able to utter sounds, expressive of those, intelligible to their own species) ; but of entering into new and compound relations with his genus, through the medium of sounds, infinitely modified from peculiar organic structure ; and by which he communicates the workings of his own sensorium, and in turn

imbibes new impressions through his sense of hearing; thus forming reciprocity of communication. He is produced a simple animal, with only two unmixed derivative sensations, those of hunger, and desire of procreation; on these two hang all the requisites of his existence, considering him as a simple animal machine; to these two alone are referable all the wants and wishes he would feel, if left to himself, as "Unity." But place him in contact with numbers of his genus, and his existence assumes a widely different character; then, his powers and latent capabilities are drawn into play; he becomes more like a complicated piece of mechanism. His original uniform simplicity of will becomes subject to impressions of Pride, Ambition, Hope, Despair, Love (refined), Hatred, Anger, Envy, Malice and the emotions, compounds of all or some of these, infinitely varied and amalgamated, according to the constitutional temperament of the individual: Joy, Grief, and Fear, I think, pertain to him as a single animal.

By the invention of letters, the art of forming sounds into objects of sight, and which, from the intimacy between his eyes and his brain, strike as forcibly on the latter as sounds through his power of hearing; he is enabled to communicate with surprising rapidity. And

lastly, in many instances, through accident and combination of chances, and in others, by the application of the reasoning faculty before noticed, he has obtained such an insight into his own nature and properties, and those of the objects around him, both animate and inanimate; has got such a fixed knowledge of the physical powers and necessitous laws which govern the universe; that at this day, no one can put an ultimatum to the progress and diffusion of science; no man can assign to it even a probable limit of discovery.

“Then,” said I, “to what does this tend, allowing it to be a clear proposition, that happiness is the sole aim of man? has the knowledge acquired fortuitously, or through search, increased the aggregate joint stock of such his staple commodity?”—“You ask,” said he, “a question of vast magnitude, of tremendous import, but it shall be answered: what you mean to ask is, in effect, this; ‘Does knowledge constitute happiness?’ are they synonymous? Now we come to the second grand division, to the pleasure of the soul. And I say, at once, that if we are allowed to define knowledge, as consisting in knowing, as truth, those things which belong to man, as man, by virtue of his superior understanding and prerogative, as the master-piece of that part of

the universe demonstrably known by him; and to define the happiness we are now eating on as consisting in that most different and higher degree of pleasurable emotion, of which he is capable from peculiar organic structure, 'KNOWLEDGE IS HAPPINESS.'

"I presume no one would be hardy enough to assert, that man has no more capability than a brute; and I pass over the sensations of feeding, procreation, and sleep, which he holds in common with the beasts, assuming them as properties indisputable. And therefore, on the strength of the assumptions before made, I do declare my perfect conviction of the truth of the deductions made from them, which truth we are at this moment eye-witnesses."

"What then," I interrupted, "is not this crowd happy, either in corporeal or mental enjoyment; will they not attain their wishes to-morrow, if not to-day, or next week, next month, next year, at least at some definite period, before the termination of their career of existence?"—"No," said —, "they are not happy, nor will they attain their wishes."

Why not?

Because they are uncertain of a plenitude of food from day to day; because they are

ignorant, and ignorance is the parent of misery, at least such I consider the corollary, from our last proposition concerning knowledge and happiness.

And why are they ignorant, seeing that, as men, they possess a capability of acquiring knowledge?

Because the society which owns them as members is founded on inequality, *as a primordial base.*

But if inequality is found to be the parent of ignorance, and ignorance of unhappiness, why is inequality tolerated?

“Ah!” said L——, “now we are come to it at last, now we shall go on regularly; now you have, without intention, struck the key-note to the strain of human woe; you have thrust sore at me in a vulnerable point, and here I must take my stand; for, as our Song says, ‘Alas! there’s no retreating.’ It is tolerated for precisely the same reason, that one dog takes a bite from another stronger than himself; the little one smarts and howls, but the fear of a worse thrashing restrains him from returning the favour; while the great one paces off, with a gait betokening a sense of having bestowed requisite chastisement, duly tempered with mercy; as if the other should consider as compliments, the

ra holes just made in his hide. It is the triumph of the few, over the many: that the few should hold dominion over the many, may seem paradoxical to the ears of inexperience; nevertheless such is the fact, and a fact admitting of an easy explanation. If the many presume to shew their teeth, the few extract them instantly, by way of timely preventive: 'Be quiet,' say they, waving off the crowd; 'thus it has always been, and thus it must be.' What remains to be seen."

LETTER VI.

WHILE he was yet speaking, we found ourselves close under a colossal edifice of stone, which towered far above its neighbours; whose sides seemed calculated to brave with impunity the storms of Time, to transmit the fame of its founders to remotest posterity. The instant I fixed my eyes on it, a rush of confused recollection, dim and shadowy as the vapour of the lake, passed before them: I held my hand to my forehead and gasped for breath. "What ails you? you are ill?" said L——, with kind alarm, and catching my arm fearful of my falling; "I have seen it before," I muttered. "Seen what?" said he.—"I tell you I have seen it, this building is familiar to me." "You rave," said L——, "when? how? This is the chief place of worship in the city, your imagination deceives you." As he spoke, the mist seemed to roll away, and my thoughts recovered their equipoise: "I see now," I exclaimed, "a reality; last night I dreamed." "Oh!" said he, gaily, "if its only a dream, there is not much the matter; but really,

whatever your dream was, it seems to make a deep impression; pray, what was it about?"

I thought, as I gazed on a vast building like this, it fell and crushed me.

And so you connected your visionary fabric with this substantial reality? that's very commonly done, but beware of giving way to impressions like these: they soon become sources of real terror to those minds who have not firmness to bear up against them.

And yet my sleeping fancy was so strongly impressed, that the connection between the real and supposed object formed its own chain, spontaneously, without an effort of thought. "I know it," said he, "I comprehend our feelings easily enough; I have often felt the same, but with less intenseness: I often see places and persons, and converse with those whose appearance and voice seem familiar to me, though how, I cannot tell: I can only try to account for the phenomenon, by supposing I have seen figures like them in the visions of the night, perhaps at a long interval before, and that the impressions then made were called up anew, and embodied by their similitudes seen in reality. If it be objected, how the impressions made during sleep can lie dormant until renewed by accidental occurrences when awake, I answer, let it be remem-

bered, we often wake with a consciousness of having dreamed vividly, and yet memory refuses to lend its aid in supplying one atom of the subject matter.

“How wonderful is sleep!” said I, wishing to continue the conversation on this topic. “It is indeed,” said L——, “it is like every other function of Nature, wonderful and beautiful : I own, I delight in looking at a person stretched in refreshing slumber. Did you never watch the sleep of innocence, of infancy? you may fancy the senses wrapped in threads of gossamer. Contrast with this, the oppressed, but half-forgetful night-heaviness, I can call it by no other name, of some of riper years, the slaves of passions, of desires foreign to their nature; note the clenched hand grasping vacancy, the muscular contortion in every feature : is their’s the temporary oblivion, the periodical renewal of tone and vigour to both body and mind, given by Nature to all her children? Surely not. Sleep is besides wonderful, inasmuch that the brain though suspended in many of its nicer operations, turns to, and is sharpened in others; it loses its powers of discrimination, but acquires increased fertility of imagination; is still affected by extrinsic incident : if the digestive organs are impeded, the owner fancies himself eating,

to sickness; if the nostrils are oppressed, he struggles with a sense of suffocation; and if sudden noise breaks the film in which it has become enveloped, it again throws itself into functional arrangement. But, we are at the entrance, we will ascend this building; the prospect from the summit will amply repay our toil. When we arrive at the top, I mean to hazard a few conjectures.

We began the ascent, and after considerable fatigue emerged through an aperture near the summit; I still felt giddiness and terror, which were not at all diminished by the steepness of the ascent. When we came to the rails of iron which surround the circular walk we stood on, I clung to them to prevent my falling; I thought the building rocked in the gale, but the freshness of the latter soon dispelled my oppression, and I felt ready to hear L——'s remarks. "Now," said he, "that you are recovered, draw back and listen." I did so, and heard the hubbub of the multitude below ascending through the haze, like the night-roar of the ocean, heard while unseen. The dwellings of men joined in every variety of form and size, were seen intersected by passages now seemingly narrow, along which an endless succession of human beings, reduced to an insignificant size from the distance, poured

in all directions, like ants in the paths of our woods. On another side, the river which divides the city might be traced, winding sluggishly along, bearing on its dark surface innumerable vessels; and its banks lined with quays and buildings; many of the latter throwing up columns of smoke.

"Well," said L——, "what think you, is not this an astonishing scene?"—"I know not what to think," replied I, "my faculties are enchained."—"No wonder," said he, "so were mine once; but I have long since learned to soar above first impressions, they are seldom correct, and always need accurate weighing. I am no longer bewildered, but pierced with sorrow; not from the reflection that, in a short space, every one of these myriads will be extinct; but from the awful conviction that this city, now so crowded with animal life and swelling in boastful pride, will in a space of time, which in the abyss of eternity will be but as a drop of water in the ocean, lie prostrate in her own dust, and silent as the desert."

"Impossible!" said I: "from what causes will such mighty changes spring? What adequate catastrophe will work events so improbable, so contrary to the present state of things?" "You know not what you say," said L——, "when you speak of that as improbable, which

must inevitably happen; which must come to pass, as much from necessity, as yonder smoke flies upwards."—"At any rate," said I, "if posterity knew your sentiments, and heard the traditions of these your declarations, you would be well deemed a true prophet, if these events take place."—"Talk not to me of prophecy," said he angrily, "I beg your pardon for speaking so hastily; but really I lose all patience at the name. That's an old game, and has been played off successfully a long while, and on divers occasions; how much longer it will last remains to be seen. We have had quite enough of predicting events which must happen in due course, being in themselves unavoidable; of clothing prediction of future occurrences, depending on contingencies, in terms of language so loose and ambiguous, that let them happen when or how they may, or even not at all, those who foretold shall claim the merit of prescience. No, no, my friend, I vaunt not thus; I merely assert, without assuming the slightest pretensions to foreknowledge, that this apparently improbable change will happen from causes purely natural, and of course: it will take place from the very same reasons which caused the downfall of governments and imperial cities of false renown, in ages past. This city

will become a shapeless mass of ruins, because it is swayed by unnatural laws; because it is not bound by the indissoluble cement of a social compact, mixed up from the unalloyed ingredients of equality and liberty: because its component parts are not laid in the equal proportions necessary to give symmetry and durability to the whole; because its inhabitants have departed from the original simplicity of their common nature, and are acting in violation of her immutable laws: where are Nineveh and Babylon, Thebes and Memphis, and Palmyra? They are gone; their place is known no more.

“I tell you,” he continued, “this river, its waters restored to their pristine clearness, shall again reflect on its bosom the shadows of trees hanging over it in wild luxuriance; again shall its banks, clothed with reeds and sedge, be peopled with the heron and the bittern, who shall glide as heretofore, on noiseless wing, secure across the stream: again shall it shift its bed, and choke in shoals, forming swamps as it toils to join the ocean. See you those bridges reared on massive arches, which seem to claim the waters as their own? the trout shall hide her spawn in their pavement, the otter shall dive through them.—While this proud edifice whereon we stand,

acomitant still with the principles of its
nders, and like them *reduced to natural*
el, shall lie a crumbling disjointed monu-
ent, the victim of fruitless opposition to
ature's laws, and of fallacious policy: the
d shall whoop round its fragments, the goat
owse the thistles rooted in its crevices."

LETTER VII.

IN the evening we resumed our conversation.

“I trust,” said L——, “you have this day both seen and heard enough to convince you, that in what is termed a state of high polish and civilization, man is not a being feeling the same wants and desires only that he does when fresh from the hand of Nature; when he is guided by mere animal instinct: that he is removed to an immense distance from those of his genus, who make both bodily and mental powers only the means of satisfying those desires; I allude to those who are as you once were, in a state called rude and savage, the exact reverse of civilization: whose intellectual energies, those which they possess above the mere feelings of brute instinct, have never been directed to the cultivation of that knowledge, which the brute from his organization can never attain. And I think we may safely assume, as a self-evident truth, that is, a truth rushing with overwhelming weight and conviction on the mind of every man, who for one moment fairly uses his reasoning powers, those very powers which alone distinguish him from

the animal genera, and no more to be resisted than the certainty that I am now speaking, that every individual of the genus *Homo*, or man, comes from his mother's womb, endowed of natural and inalienable right, by virtue of his prerogative as a formation of Nature, and heir to such a portion of her concomitant gifts, (the pabula or continuances of existence, which are air and food, and clothing and fuel, if dwelling in such part of his maternal territory, as shall render a covering and defence from her other inevitable powers necessary to preserve that existence), as shall enable him to keep up the economy of animal life, on an equal footing with every other of his genus.

And, that as it is equally self-evident and notorious, that not a particle of such food or raiment can be obtained from any other source than the lap of Nature, the Earth's surface; such surface must, and does, necessarily constitute a joint fund, a common stock, from whence every individual by the rights inseparably annexed to his being, shall procure just so much food as shall suffice to appease his natural cravings, that is, to eat and drink to satiety; and to grow thereon articles of clothing.

But further, that as many parts of the

Earth's surface are unfertile, that is, do not bear as indigenous, any wholesome food, or will not bear such without recourse to artifice, to cultivation, and in many instances will not produce it then : and that as man, from organic structure is unsuited for solitude, particularly from infantine helplessness, is gregarious, or inclined to associate with his genus, and by reason of intellect derives pleasurable emotion therefrom ; it was to be conjectured, and facts prove the conjecture right, that he would in a state of social compact dwell on or near the spots where he found food indigenous, or where by the aid of art discovered by observation, I mean cultivation, he could most easily raise such food ; and if locally necessary, also such coverings from the inclemency of the elements. And, lastly, I submit as a consequent drawn from these precedents, that as man is mortal, and after constituting a part of universal matter and motion for a limited period, loses the once-properties of his being ; is decomposed as an animal, and in turn succeeded here by his own offspring, a part of his own organic matter, and therefore inheriting the same natural rights so appertaining to him ; he cannot by *Natural Right* acquire any controul over any part of the reservoir of food and clothing

before-mentioned, for a longer period than the term of his own animal existence; but by the terms of such existence loses such his portion, the instant he parts with that very being, to which at his production it was annexed as an inseparable incident.

Now, granting these data to be founded on abstract principles of truth and right reason; and assuming as incontrovertible the existence of misery and want in the mass of mankind, even in their best state of society; and, be it known to you the latter is asserted to exist in absolute purity in this very city; and of our having seen to-day an exhibition of glaring contrasts, and heard a clash of jarring extremes; of having witnessed an evident *excess of possession in one man, of absolute destitution in another*; what shall we be bound to declare? to what solemn conclusion are we drawn? to the proof of what existences do all these things tend? to this, and nothing else—that the only natural order of things is positively inverted by means direct and indirect: that there is something unnatural, complex, and wrong, at the bottom of the system; something which never had, nor by any possibility can have any connexion, or reference with the fixed principles of Reason and Nature: which causes the system itself to heave and boil with

action and re-action, like the crater of a volcano : which periodically causes it to burst and overflow, sweeping away its own mounds, absorbing itself in its own vortex ; until drained of its tributary waters, it settles into a pool filthy and pestilential, again to become a source of similar catastrophes. And this something is the prodigiously unequal distribution of that birthright of man, the means of subsistence on equal terms, and without interruption from his fellows.

Of the origin and consequences of this state of things, I am now going to treat and explain to you.

LETTER VIII.

BEFORE I proceed to explain the causes and formation of the graduated scale, marked with ranks and degrees, at greater or less intervals, on which all civil society has been hitherto framed; it will be necessary to go back a good way, and notice with as much perspicuity as the subject will admit, the great changes to which our globe has been exposed. I shall not attempt to retrograde farther than the *last* catastrophe it experienced, being firmly convinced that all history prior to that æra, is a mass of confusion, mere oral tradition and fable. Lapse of time mystifies all things; through that, facts become varied and supplanted; mistaken narration frequently mistaken, without fraudulent intention, from the temperament of the narrator, and but too often wilfully perverted to forward his own views; is substituted for actual truth, and is received current and unsuspected by succeeding generations. I am positive, morally certain, that any fact, trivial or important, which shall happen in our lifetime to-night,

would, in the lapse of only twenty years, be narrated a hundred ways; amplified, modified, by almost every one who should then speak of it, according to his own conception of its probability, of the motives which gave rise to it, aye, according to the frame of mind he might be in at the period of his narration; and according to his knowledge, or ignorance of those to whom he might address himself. And this too in an age when facts are recorded almost at the instant of their taking place, very often by actual spectators, by means of the printing press, in forms of multiplied facsimiles, which seem calculated to put time and error at defiance.. If then these are admitted facts occurring under such advantageous circumstances in modern times, in our own times, so that we ourselves hear their narration; what must we infer respecting events which are said to have taken place four or five thousand years back, at a period when not one jot of natural causation was known; when the transmission of events to posterity was only by word of mouth, or signs called hieroglyphics, which from their nature must be more diffuse than written sounds, which are impressed as vividly, with as many shades of intonation, as if the objects they pourtray were actually visible? Why, we must pursue the

only course open to us; attend to natural suggestion, and in the absence of direct evidence have recourse to analogous reasoning. If what is stated to have happened as effect, and the causes assigned to it are in parallel with other causes and effects of like nature, demonstrably known as true, we either give implicit credence, or reject it in part or altogether, according to its total or partial agreement with such analogous cases. Such analogy constitutes a presumptive, collateral, and corroborative mass of proof, in aid and confirmation of what, from unfrequent occurrence, might at first be heard with incredulity. If the record is of things in line with those under daily observation, we believe them at once, as effects, though even then we are at liberty to question their cause, unless such cause has been since evinced by irrefragable proof.

Thus, if it was asserted the sun rose on any given day three thousand years since, we should not question the fact, because we see it rise every day of our lives. But if it was farther asserted, that the sun gave no light during a certain portion of another day, we should, if ignorant of the occurrence of eclipses, have an undoubted right to pause in belief, until the causation and necessity of them were

explained and satisfactorily proved to us; after such proof in aid, we could claim no right to hesitation in credence, because the mind assents involuntarily to the proposition; "that whatever has happened may happen again, provided its cause be still existing."

And here let us, once for all, draw the true line of distinction between belief and faith. Mankind have been led into prodigiously extensive and deep rooted errors, by connecting belief with volition; that is, by treating belief as an action of the mind, dependant on, and capable of controul by will or wish: whereas it admits of the clearest proof that belief, which is the assent of faculty to any proposition submitted to its examination, is in its very essence absolutely involuntary, wholly independant of effort. If a man says, "*I will believe*," without sufficient evidence to warranty, he speaks a contradiction in terms: his correct expression is, "I can, or cannot believe:" there can be no belief without conviction; that is, unless the mind is involuntarily compelled by the evidence laid before it through the medium of the senses, to acknowledge, or dissent from, the thesis advanced by that evidence. Thus, for instance, your eyes are now open; with my right hand I touch your arm, with my left

I grasp this walking cane : those are the facts propounded to your sense of vision. Now, do you mean to say, that you could, by effort, so controul your understanding, so far cause volition to stifle belief, the belief and knowledge induced by sight, as to give credit to an assertion, "that I held the stick with my right, and touched you with my left hand?" The answer is obvious : "certainly you could not." And yet, if will and belief were properties dependent and inseparable, you would be able to do so; you would possess a mental power of confounding and merging one in the other : but the converse being manifest, they stand independent. And this brings us to faith itself, which by the confession of its votaries, from its application and essential ingredients, is in every instance the opposite to belief in proper signification. Belief is open-eyed, resistless conviction; faith is blind credulity in unseen, unheard propositions; a confusion of properties in themselves incapable of mixture; an attempted reconciliation of contradictions. All dealers in particular systems have exacted the tribute of faith from their disciples, as precursive to initiation in their doctrines; well knowing, that when independence of mind is once parted with, the transition to bigotry and ferocious prejudice

is short and easy. Nature, the universal system demands no such sacrifice, no such incongruities; belief in her propositions strikes the mind at once, without violence, without infraction of primary laws, because the mind and those laws are derivatives from herself.

I shall here introduce an episode to beguile the tediousness of my tale.

Suppose now, just at this instant that we have drawn our seats to opposite sides of the fire, the figure of an animal very much resembling ourselves, should suddenly pounce through the ceiling and alight between us, with a stare and a "wheugh!!" what should you say? "Why," said I, "I really don't know:" "No more do I," said L——, "but I dare say we should both be somewhat startled."—"But suppose further, that this lad, after giving his head (we'll allow him a head) a sort of clearing shake, was to begin thus: 'I dare say you are devilishly surprised to see me here?'" we should nod, "Yes,"—"And faith! I hardly know what to make of the matter myself, but I begin to suspect my having come a long way in a short time:" (another nod, less positive, implying "probably you have.") He continues; "You must know I am an inhabitant of the Earth, or rather was so, and should not wonder if this was our moon; don't I look

blue?"—"Why, yes, rather so," I should interrupt: "but how the devil came you here?" "Upon my word," says he, "I can't tell; I'm a matter-of-fact man, and don't like to speak positively to what I don't understand: perhaps I dropped, why not?"—"Well," I should say, "perhaps you did; but, come how you may, you are heartily welcome, as a benighted traveller, in the first place; and secondly, because you are just the man I want to converse with: I should guess, from the decisive sharpness of your visage, you are a person of unimpeachable veracity, and would not wilfully deceive any one, which is a character rather scarce with us; favour me with an hour's chat, as to what takes place in that earth of yours; I have always had a longing to know, with some degree of certainty, how matters are in your orb; for I have an idea that, by that, I should have a good clue to guide my conjectures as to the rest: this is an excellent opportunity, the more grateful because unexpected, so now sit down and be comfortable. Oh! perhaps you will do as we do? (shewing pipes:) He says, 'I have no objection;' fills, and lights with the air of a man used to tobacco; inhales in silence a few scientific whiffs, spits with peculiar *goût*, and begins.

"I am afraid our club will wonder where

I am, but really you are so pressing ! and as I don't seem likely to get back just at present, I will endeavour to satisfy your curiosity. You must know then, we of the club (its quite select and genteel,) are much divided in opinion as to the origin of our globe. Some cavillers, less orthodox than the rest, say that *we know nothing about the matter, and never shall*; but our President declares that the secret of the construction of it, and of its inhabitants, was specially entrusted to a particular tribe of our forefathers, as depositaries of this mystery, and that from their Records we learn the truth to be this, videlicet : " That notwithstanding the fact of our finding many insulated, indigenuous breeds of men and animals, they are all descended from one couple of ancestors. Our two propagated very comfortably a good while : in the course of succeeding generations, their offspring got so outrageously wicked, there was no bearing it. The Being, who had made all things for his own good pleasure, accordingly resolved to destroy them by a general inundation, to thin them down well, and begin afresh. In pursuance of this plan, he gave timely notice to a very good sort of man, (I forget his name,) and bade him be on the alert: the latter, being good at taking a hint, like a sensible person, made all haste, and got him-

self and a few particular friends into a vessel; the very first that was at hand: they had hardly made all right, before off she floated, and every soul perished but this worthy group. They, of course, were in clover; nothing the matter: 'Here's a pretty kettle of fish,' said one of the boys!—'I'm sure,' whined one of the girls, 'I don't see any fun in it; we shall have no quadrilles all the season!'—'Hold your tongue, hussey;' said one of the elders, 'you are always grumbling, think yourself well off; we'll manage to make up a set among us: hang me if I have'nt forgot my fiddle though! never mind, we shall have a pleasant voyage, and make shift, somehow.' And so they did; they had a brace of rattle-snakes as castanets, (we have plenty in our bogs) wreaths of scorpions for diamond sprigs, for they had some fat ones with them, and boa-constrictors and tigers for spectators, and danced as merrily as possible. To be sure, the pretty dear girls were a little nervous at first, 'the tigers did leer so!' but, like other quadrille-dancers, they soon got over first impressions; and upon the whole, had a pleasant sort of water-frolic enough. I forgot to tell you, they had taken a few of each sort of the animals found on our globe, on board with themselves, in order that the breeds might not be lost. When the water

went off, the vessel ran aground, and out they all came, rank and file; and as soon as the ground was in travelling order, they went different ways, and every thing went on as before. After that——”——“O! but stop, stop, gently, if you please!” I should exclaim, “you are extremely vivacious to night, but we have more phlegm, and like to see our way. You mentioned just now, as an undisputed fact, the existence, at the present day, of many insulated indigenous breeds of animals, that is, if I understood aright, breeds peculiar to certain districts, living on spots parted by vast tracts of water from places where they are not found. Now with all due deference to the authority of your President, whom we will, for form’s sake, suppose a respectable man, I must own, I cannot exactly see how he means to support his hypothesis of only a few of each being saved from the waters, especially if any of them are like one we have, called a kangaroo. This creature was discovered by us, at a comparatively late date, on a spot completely isolated; and moreover, his fore legs are so short, so woefully unsuited for aquatic excursions, that I don’t think he could swim one hundred yards: how could he get there, from a place perhaps an immense distance off, through the ocean? Besides, you only specified

beasts, birds, and reptiles, at least so I understood you : have you no insects, no minute genera, of countless forms ? We have tens of thousands ; or did you forget to mention their fate in the general wreck ? ” Here our Lunarian would puff stronger, peradventure blow his nose, as if to sound a parley ; upon which I should frankly say : “ I tell you what, mine honoured guest, the President was pleased to be funny at your expense ; he was certainly joking, or imposing on you ; the mildest construction we can put on the story is, he was himself deceived. Such facetious tales wont do here ; if the rest of your forthcoming narrative is of a piece with the exordium, smoke your pipe, and don't stir the question further : I was in hopes to have heard some valuable, interesting information ; but never mind, as your hero said, ‘ We must make shift without it. ’ Come, you don't get on ; fill again, and make yourself at home. ”

LETTER IX.

L—— continued—

AND here, I would point out with delight, with feelings of honest pride, the wide difference in the routes of Ignorance, attended by Cunning and Fanaticism; and of Science, supported by Candour and love of Truth. Ignorance, tied to forms and prejudices, flounders on through thick and thin, without deigning to look on either side, before, or behind. Even if she sees her error, false shame forbids an honest avowal; checks all retraction and amendment: "Let me alone," she exclaims, "I will have my own way, I will not learn better; talk not of impossibilities, to me all things are possible; I engross all learning, all possibility:" and thus, she sticks fast in the mire ploughed up by her own corrosive feet. While meek-eyed Science, rising in silent dignity, diffident yet steady, advances beaming with hope and cheerfulness. She says, in sweetest accents, "I will humbly attempt to know the way of Truth; I will strive without ceasing for the melioration of my genus; I will save them

from the reproach of their own ; Envy and Malice may spit venom in my path, they shall taunt in vain : if I am fated to perish, it shall be in the attempt to rescue Truth from Falsehood, Detraction, and Oblivion."

We come now to the Hebrew Cosmogony ; that part of their writings need delay us but a very short time : I shall content myself with observing by the way, that the men of your tribe ask of our missionaries a rude question or two ; such as, " If God was angry with the Father, why was he with the Child ? And how could he, All-powerful, All-knowing, allow another being of inferior power and knowledge, to take him unawares ? " So deeply is a sense of natural justice rooted in man, as part of himself. We will leave the gentlemen concerned, to ruminate, and answer these queries at leisure, and proceed to what is more important, namely, the Mosaic account of the last deluge. Here, we get to something feasible and substantial, to an event supported by the strongest collateral proof. We have every where traces more or less marked and definable, of such tremendous visitations having happened. The Greeks had their Deucalion and Pyrrha, only a solitary pair saved in the wreck of life ; all the rest they destroyed : the Hebrew records save eight. Science con-

fesses, that as yet she has not ascertained the demonstrable cause of these events : I submit, (and this is a doubtful case open to the opinion of every man,) that these deluges, whether proceeding from a cause merely extrinsic to to our solar system, or from independent power, have not been at any one period general, but confined and partial in the scope of their ravages. That they are like all other phenomena in Nature, only effects springing from adequate necessitous causes : that they may be periodical, and if so, had happened before, and may, or will, happen again. It has been objected, that the idea of a drowning world is too dreadful and cruel to be listened to : there is some weight in that position, if these catastrophes are spoken of in the light of a " Specialty ; " but I can with difficulty bring against Nature a charge of cruelty ; and if these be considered as proceeding from natural causes, they are not one iota more cruel or tremendous, than the destructions by earthquake, visitations which we know have taken place, and to which no reflecting man ascribes specialty. Whether is it more cruel that forty millions, forty thousand, or forty units, should perish in natural operation ? Each individual loses life in each case. Besides, every living creature is born

into the world subject to the incidents of that world, and is fairly bound to submit to them, if unavoidable, with as much good grace as you, a guest, are bound in courtesy to conform to family regulations, while under the roof of me your host. A man may as well murmur, because he is born by one law, and dies by another; ungrateful that we are! let us cease to accuse Nature; it is we who, as we deserve, are reproved by her, for want of conformity to her mild dictates. For my own part, I can declare, without misgiving of mind, that if our earth was to part in-sunder, draw to, and amalgamate another orb with itself, or be drawn off to another, (supposing it possible that I could survive the change) I should place such to the account of Nature's works, as part of herself. Nor do I conceive such to be impossible; Nature is an assemblage of counterbalancing powers, of mutabilities resulting from immutabilities; if any single check is outweighed, a variation takes place of course. Since the discoveries demonstrated by the telescope, among the other bodies parts of Nature as we are, some have been observed to be in unusual retardation of motion; others have disappeared entirely. Where are the latter? Can that which is something ever become nonentity? Some of the Hottentots

say, the earth fell from the moon : we know she has oscillated from former position, that her polar inclination is not the same as it was a thousand years back : whence is this, to what stupendous results may it not lead ? And this last fact should be a caution to us, not to construe natural phenomena upon the narrow footing of this, or that, being beneficial to this or that part of *our* planet, or to such and such of our race. You will hear persons descant on our polar inclination, and the consequent variation of our seasons, forgetting that the planet Jupiter, a thousand times larger, has its axis at right angles with its orbit. It has been a bar to discovery and improvement, the curse and bane of science, that man, instead of viewing what he has learned, as a link in the chain of the universe ; instead of considering his planet as a speck in the immensity of space, a small part of a boundless whole ; has been taught to consider himself as the only object for which all things are, the favourite minion of universality. Man is certainly the masterpiece of the globe he inhabits, and that is all we know : may not higher orders of intelligence exist in other spheres, of whose forms and properties we can have no more idea than a blind man can of colours, than the inferior animals here, have of ourselves ?

I spoke just now, of a series of mutabilities resulting from immutabilities. It may sound paradoxical, that what is in itself unchangeable should consist in the sheer action of change ; and yet perhaps it is a position more difficult to define than to comprehend. While a man's leg is in a healthy state it holds a certain portion of bone, say, for thirty years together ; and yet the bone which is there now, is not the same which will be there ten years hence ; for it is proved by experiment, that animal substance vegetates, decays, and is insensibly renewed. Here then is a change of identity, in what is, in the aggregate, unchangeable. And so it seems to be with every part of animation ; everlasting, unceasing change, is the order of every day ; and still its components are the same. Some doubt the existence of a vacuum, of space unfilled by power ; that the system of world within world is infinite : it may be so, but is it not possible that the immense assemblage of bodies subject to counteracting powers, (and immense beyond all calculation, even in our present confined state of observation, we know them to be,) at length becomes bounded by some new power at present unknown, generated from their own multitudes of action and re-action ?

Some assert the universe has existed in

some shape from all eternity, of necessity, because it could not be otherwise: that as every thing must exist somehow, if it does exist; all forms are necessitous modes. I confess my own mind refuses to grapple with the notion of existence from all eternity; perhaps that may be from the current of thought being usually impelled the contrary way, that is, to creation on a sudden, by the will of Omnipotence: I think the mind can conceive the idea of Power reducing pre-existing chaos to order; but that the idea of matter being created out of *nonentity*, is in itself inconceivable. The comprehension of matter lasting to all eternity in some shape, is much easier. *That* appears to me certain; as certain as that "something can never become nothing." Forms only change; is not principle immutable? Can any thing in materiality or immateriality be otherwise than as it is? Is there any such existence as alternative? Is it not absurd to ask "why things are as they are?" May we not as well ask, "Why do large bodies attract smaller; why does flame ascend; why are all sounds reducible to seven primes?" Is it, or is it not, "Because they could not be otherwise? Do they not exist from necessity, in those modes?"

You have heard much about Deism, that is,

he doctrine of belief in a supreme First Cause, but not in any particular revelation of his will and attributes : whose followers say, Nature, the established order of the visible and invisible world, is the one, only, and sufficient revelation : that there can be no such person as an Atheist. I can tell you, I am not an Atheist, if by that term is meant, "one who believes, that things exist as they do, from mere tendency of assumption in organic form." It will be some time before I can bring myself to fancy the human body, considered in complicated, functional arrangement and operation, to be only the result of a necessitous combination of atoms, in simultaneous contact and movement. However, the Deists are become sectarian, as well as the revelationists ; they are much divided in notion and idea of Deity. They assert belief in a Supreme, but disagree as to his powers and modes : some deify principle, saying, "God and Principle are one." Others assert the Deity to be tied to principle, and that from the nature of the God-head he cannot subvert it.

Now it strikes me, that the true distinction between the Atheist and the Deist is this :— does the latter admit "personal consciousness" in the Supreme ? That he can, by the fiat of will, in the twinkling of an eye, as the author

of all forms and principles, also overturn and destroy all powers, affinities, combinations; invert mathematical truth, and reduce the harmony and order of the universe, of creation, if the term be better, to confusion and chaos: and then, by pure "will," re-organize all things on fresh principles, create new matter and new motion, out of nonentity; make present truth become falsehood, and falsehood, truth? Will they allow all this? if not, I fear the line between Atheism and Deism is but faintly traced.

Playfair says, "it is, as infinity to one, that our solar system should be as it is proved to be, without being purposely thrown so by premeditation:" philosophical learning pauses, and asks, "how can these things be?" but she is not discouraged; she takes comfort by reflecting, "what I know not to-day, I may to-morrow; I must wait in hope; I have already done great things, perhaps still greater will be achieved by time, by patience, by perseverance; I will never shut my eyes against conviction, I may see good reason, to-morrow, to alter the opinion of to-day, and if I should, I will do so: there will be no real disgrace, or defeat thereby incurred; fools and fanatics only are ashamed to seek and hear better information: the man who will not listen to reason, who

says, 'I will not listen, because I fear,' is a foe to human felicity, a most despicable coward." To illustrate this position, let us take one, out of numberless instances.

Suppose, that two thousand years ago, a man had said aloud, in the streets of Rome, "I incline to think, we do not know our true position in the scale of Nature; that we assign to visible effects, causes preposterous and inefficient, only for want of knowing better: for my own part, I see no reason, why the moon should not be made of the same matter as the earth; and if so, that it is highly probable she is inhabited by suitable forms; and, that in that case, those who dwell there, may look upon our earth just as we do upon theirs. And besides, that those twinkling points we call stars, may be suns at a greater distance; and as nothing here is without a corresponding use, they may, if so, perform to other earths, the office which the great light of the sun performs here. And, moreover, I cannot help thinking, the story our Priests tell us, about poor Saturn being kicked out of heaven, and Jupiter now reigning there all-powerful, must be a hoax; seeing, they make Jupiter himself subject to the *Parcæ*, who spin the threads of existence: surely our Mythology must be

founded on error and contradiction, and so will some day, be clearly shewn."

Had any one, I say, been bold and *philosophical* enough to advance this, he would certainly have been scoffed at for a fool and madman first, and perhaps torn in pieces by the rabble, to boot: what may we not then hope, when it is since proved, that such suggestions would have been founded on truth? and when an instrument has since been discovered, by which the height of the mountains in the moon has been measured by observations on their shadows, shadows caused by exactly the same laws which govern here? In short, every thing is fearful and wonderful; there is as much efficient cause in the formation of the meanest objects, as in those which seem most abstruse and complicated: the formation of a flower is as wonderful as that of our own bodies: both are equally well suited to functional discharge.

LETTER X.

L—— continued,

It has been frequently asked, with all the insolence of ignorant triumph, "If Science and Learning lead to such vastly beneficial results, why did not the civilized, the very erudite nations of antiquity, the Egyptians, the Greeks, the Carthaginians, the Romans, why did not they practise the milder virtues? Why did they worship a plurality, and pay adoration at the shrines of idols?" The answer is forthcoming.

Because their teaching and learning, their laws and popular actions, were founded on a false, unstable basis; *because their knowledge was not that of Nature, of man as a rational creature, of his true position in the universe. The telescope and the microscope had not unfolded their wonders.* Because their youth were nursed in the lap of bigotry and misguided zeal; thus they grew up in prejudice, fell an easy prey to a grovelling superstition, and were led captive by the fancied special influence of the gods, who were only visible ap-

pearances, and emotions personified. They were absolutely ignorant of natural causes; they knew almost nothing of astronomy, geography, anatomy, chemistry, nothing of electricity, gravitation, navigation.

The electric fluid which Franklin caught with his kite, was the chief symbol of their "Jove the Thunderer." And yet with all these disadvantages, there were not wanting among them men who felt these evils, but were unable to stem the tide of popular delusion. The priests held the minds of the vulgar fast bound; gulled them with the bait of reward in Elysium, in order to rob them with the greater impunity in this world; and they succeeded to a tittle. *They built on the groundwork of fear and avarice, flattered pride by holding forth the example of saints and demigods, a motley, mongrel race, half God, half man.* Socrates, and doubtless many more whose names are lost, saw through the farce; but what is the opinion of one against thousands, without demonstrative proof in aid? *and that proof was wanting, because they had not discovered what we know.* Can a man swim up the falls of Niagara? Such men as Virgil and Horace laughed in their sleeves at the conceits of their countrymen, but dared not own their conviction. Would not those great men, Se-

neca and Pliny, have received with open arms, with joy and gratitude, the evidences, the resistless demonstrations, which we could *now* offer them? and besides, though in compliance with the dictates of hot headed bigotry, and a wedding to forms and system, it is the fashion to abuse and belie the rules of action of the heathen world, let any impartial person read the “Carmen Sæculare” of Horace, and then honestly avow his opinion as to the notions of virtue entertained among the great people to whom it was publicly addressed: for myself, I never look it through without feeling profound regret, at the remembrance that the popular soil of Rome was doomed to foster the rank weeds of Superstition and Ignorance, in which, if better fortune had planted the tree of liberty and true learning, it would have been joyfully succoured, watered by a thousand rills.

I shall advert to one more point in the Hebrew writings; we are told there, that the different languages in use among men, arose from the circumstances attending the building of the Tower of Babel. I before mentioned, that speech is only a capacity of uttering sounds, very finely varied; singing is the same action of organic structure, more delicately attenuated. The young of our genus, by imitation through hearing, acquire a habit of

speaking, of uttering the same sounds that are used by those about them ; if their lungs, and other necessary organs are perfect, the process is easily acquired, though earlier or later, according to the quickness of perception in the individual. This is language *by imitation*, the usual mode of acquisition of peculiar utterance. If accident deprives the ear of its auditory office before its possessor has acquired facility in imitation, such power of imitation stops short ; the medium of communication is lost, and the subject, through the remainder of his life, continues to make use of only the imperfect intonation acquired previously to his loss. If he is born deaf, void of hearing from malformation, dumbness is an inseparable consequence, for he can acquire no articulate sounds ; the few natural sounds incidental to his animal life, cannot be said to be acquired. Benevolence has attempted to teach utterance by the sense of sight ; by causing the afflicted to watch narrowly, and imitate the proper mode of adjusting the lips, the palate, and the tongue ; but the process being artificial, the result, compared with the natural mode, is as nothing.

The other formation of language, is by a series of sounds altogether new : thus, if only half a dozen individuals possessing due powers

of hearing and utterance, and so young as not to have had time to acquire speech by the first mode, were, by accident or design, thrown together on a spot affording due subsistence, they would of course form an original language of their own. They would point to the different objects around them, give specific appellations by common consent, and agree to express feelings and ideas in terms arbitrary, but common to their own society. And thus would appear to have been formed the different languages of man, and their several dialects or variations; many are compounds of the two, modes used by conquerors and the conquered.

We will wish each other "good night," by repeating an old and favorite maxim of mine : " he who *will not* reason is a bigot, and he who *cannot* is a fool." To which we will tack a postscript : " whatever will not bear the examination of reason without shrinking, is in itself unreasonable."

LETTER XI.

AFTER this dissertation, I went to my apartment and slept till day-break; and then awoke in a feverish glow, a feeling, as of having slept for ages; and I threw up the window, in hopes the fresh air of morning would dissipate this excitement of frame. I had stood, gazing on the approach of day but a very short time, before the chill cast over me a drowsiness so heavy, that I had scarce time to throw myself on the bed, before a profound sleep seized me, and I dreamed as follows :

I seemed to feel an undefinable consciousness of having parted from L——, and again crossed the sea. I moved slowly in a path of the woods which surround our village; an unusual gloom seemed to pervade every object; a blue smoky tint hung upon the sky, the forest and the earth: it was certainly light, for I could see far among the trees, and yet it was not the light of morning, of noontide, of evening, of moonshine; it was entirely new and unusual. Besides, I felt a chilling sense of numbness and dread, a foreboding of some-

thing terrible and sudden. In an instant the war-whoop was sounded, a party of our nation rushed from a thicket and surrounded me: "Ah!" said the chief, with a grim smile, "you have been absent a long time, but you are welcome home: we too have tarried long, we have patiently awaited your coming; let us hasten." The next moment we stood in the village; a group of our women and children came with looks of impatience and famine: "Give us food," they cried, "we perish with hunger."—"We have brought you none," said the warriors, calmly, "our woods are cut down, the deer are driven back, our hunting ground is no more: but we bring you a sweeter morsel, a friend of the white men, who have done these things!—Behold him!" said they, pointing to me:—the females shrieked, and rushed towards me with fury, the men caught the infection and opened a way for them; all receded, save one, who advanced with weapon uplifted, in act to strike, and that was Thou; when the figure of L—— rose through the earth between us, and arrested your arm. "Hold!" he said, "would you shed a brother's blood? shall Indians any longer fight against Indians?"—"He is a traitor, a runaway," cried the crowd, "a friend of our oppressors, who have robbed us of the buffalo, the deer, and

the bear, which the Great Spirit, who loves us as well as you, gave us for food and clothing: who dug up the hatchet of war, while they smoked with us the calumet of peace; he is unworthy to live, his blood will be acceptable to us, and must flow.”—“Hear me,” said L——, “it is true, I am a White, but I am also the friend of Indians. He (looking to me) is a friend to me, and to you also. You are right in saying the Great Spirit loves you as well as us; he loves all his children equally; he is alike the friend of the Indian and the European. *It is we ourselves* who become unnatural enemies to each other, instead of constituting an universal band of brothers, sons of a common parent. It is we, who foolishly suffering our bodies and minds to be enslaved, our feelings to be infuriated to madness more envenomed than the serpent, are set in array to shed each other’s blood in the worst of causes, or for none, at the instigation of the tyrants of our species; of wicked men more crafty than the tiger, like him wallowing in blood, destroying in wanton sport. Men who elevate their hands yet reeking with gore, to implore blessings from the Deity for their work of slaughter; who blasphemously chaunt praises to Him for supposed assistance in the premature destruction of the works of his

ends, in narrowing the span which he has stretched, crying, 'not unto us, but unto thy name, be the praise given!' And yet God is not unjust; *it is Man who is unjust to himself*; who will not justify the nature bestowed on him. Upon their own showing, these monsters in human shape are condemned; they say, in braggart mood, 'Man is a free agent, he is free to stand or fall; he can distinguish between good and evil.' Good, very right, well-said, ye hypocrites. Then if so it be (and so it is) ought the Supreme to interfere on every occasion, when man oversteps the demarcation between good and evil chalked out to him by his nature; when fooled by his passions he embrues his hands in fraternal blood! They tell us of some portions of the great family of the human race being *natural enemies*, incapable of brotherly alliance; by heaven! they foully lie; are your beavers naturally hostile and solitary? And what special gift enables man to reject the evil and choose the good, to prefer pleasure to pain, left to inherent bias? Is it, or is it not, that property of reason which they stifle, or affect to despise? If reason be useless lumber, why do we inherit it? But it is not so; whatever is useful and right; nothing is given in vain and they add, 'We have received the gift of

a truth which reason could never attain; but observe, although we assert that it was received for the common weal, we intend, and take special care, it shall depend on our leisure and caprice, for universal diffusion: wait ye our good pleasure.' If then they have received a gift so extraordinary, so plainly out of course, why do they disagree so furiously among each other as to its essential properties and effects, its mode of operation? Why do they fight and tear like dogs about this truth, like beasts who possess not reason?

"But enough of this; let us reason together as men, as rational free agents, with calmness and moderation; let us take warning from the awful example presented to us by the disciples of Ignorance and Fanaticism, and beware of abusing the good gifts entrusted to our care. Listen to what I am going to say: I and your countryman are come to dwell among you; the earth is large enough if fairly appropriated and apportioned: but there is no room for us in my country; the arm of honest industry is paralysed there. You have more than sufficient, more than you can use and enjoy; and yet, even now, you faint from want of food. Why is this? Because you and your forefathers have followed a precarious mode of subsistence; you are continually subject to the alter-

nate extremes of famine and repletion. Would it not be better, that each of you should hold and cultivate as much ground as will produce sufficient food for himself and his children through every season, without risk of the want you are now pining under? Or if you hesitate to make the experiment first, grant to us two a portion just sufficient for the purpose; we ask no more: watch our progress, and see if we shall not be more at ease, more vigorous, and more contented than you. See whether we shall seek to drown our senses in intoxication from the brandy of Europeans, and wake from the potion more sorrowful and exhausted.—Mark well, if our children will grasp the scalping knife; and having made these observations, consider whether your mode of life, or ours, be best and happiest.”

He paused; and the people looking at each other with smiles of confidence, a murmur of applause filled my ears. They threw down their weapons, and advanced to us with open arms; but as I leaned to your embrace, the vision swung and faded, and I awoke.

LETTER XII.

“To-day,” L—— said, “we will proceed in our examination into the effects of the last catastrophe I have mentioned, as causes which gave rise to the unequal division of that which was, for a time, common to all.

“The inhabitants of the earth, or rather of those parts which were the theatre of this revolution in Nature (for I suggest, that the notion of exclusive tenancy of surface obtains not, or with much less force, in the countries which were not visited by its operation) were greatly reduced in number, and vast tracks left in an unoccupied state by that event. Thus it was, that the immense forests of your country grew up in the soil filled by the hand of Nature, with the seeds of their existence. The regions there now repeopling, have been before inhabited by a race to whom the arts unknown to you were familiar: else how came the Tumuli, the ancient forts of the West Country, and the ruins of a city in the southern parts of your continent, constructed in knowledge of the mechanical powers? For you

must bear in mind, that if any portion of surface, say England, at present in artificial treatment from the labour of man, were left to Nature for only a few centuries, abandoned to the impulse her hand would give, it would bloom in wildness, in all the luxuriance of wood and water-fall, marsh and plain. The rivers no longer scoured by industrious necessity, would lift their beds, continually form fresh channels, and foam over new cataracts. The fields would soon bristle with thorns and furze, affording secure retreats for the birds to deposit the acorn and the beechmast; even now, it is common to see a young oak emerging from a tuft of brambles. But this is foreign to my purpose.

“At first, man roamed along the deserts, living in moveable habitations, exercising no ownership but over large herds of cattle which fed in common. A remnant from destruction, he as yet built no cities; he associated but with few of his species. Hence arose the form of patriarchal government, under which every head of a family had unlimited power over its members. The use of the medium called ‘Money,’ was yet unknown; the idea of arbitrary value was not yet conceived. But as mankind again increased in number, and began to spread thicker, some, more provident and

watchful than the rest, took the alarm. They began to see, that if each was to continue in exclusive possession of the cattle over which he claimed ownership, and which were also increasing daily, there would cease to be room for all. And the art of tillage being forgot or unknown, that if every man gathered fruit where he pleased, the earth would not yield sufficiency. They began to say one to another, 'Let us hasten to join our stock, to throw into one our respective pastures, and declare to our neighbours, our resolution to keep them from encroaching. Let us also draw our families to a common centre, to be a mutual protection, and if necessary to repel aggression with force.' And thus was drawn the first new line of exclusive possession, and the origin of towns and adjacent lands held in common, as the property of the inhabitants.

"Hence also arose the form of Regal government, by which the direction of the whole community was vested in one man, who, by election and common consent, was to fill the double office of Leader against other societies in case of aggression, and of regulator of domestic disagreements. And soon such a Head was called into action: for now, those, who more indolent, or from whatever cause, had stood by without entering into the pact formed

by those more wary, irritated by the loss of what had been hitherto sufficient, and held in common, endeavoured to expel by force the junta so openly or secretly formed. But as such attack was often confined to one household, or because those who felt aggrieved did not coalesce in a mode of co-operation, they successively fell a prey to superior force. Sometimes a general pitched-battle was fought; often the party who deemed themselves unable to cope with those who had now become their deadly enemies, renounced all idea of opposition in despair, and quietly submitted to privation of what they would not, or could not defend. The victors in these disputes divided the remaining tracts of those falling in combat, among themselves, the chief reserving the largest or best portion for himself. And thus was framed the law of conquest, an assumed right arising from supineness on one side, or overmatch in strength on the other, between two parties engaged in unnatural warfare: a law which is, at this day, the basis of unequal ownership in this island; which has, ever since its promotion, been swayed by action and reaction, and at this instant convulses the community to its centre. Those who survived these contests, destitute of the means of procuring food, became the slaves, the appendage

of the conquerors: hence the origin of servitude.

“And now a new scene was presented. The victors having subdued their external foes, began to kindle intestine broils. Sometimes it was complained, an unequal division of spoil had been made; or if equal, that it should have been unequal, because he who claimed the best share, had shewn most prowess and contempt of danger. The disputants were joined by the rest in quality of partisans, as fear or friendship swayed; civil wars ensued, and by following the rules of division before mentioned, on the issue of the contest the earth’s surface was more unevenly apportioned than before. And matters were carried still farther; for now the strongest party caused resolutions to be passed and promulgated as new laws, by which the possessions aforesaid were confirmed to the possessors, with powers of devise to children; and in the absence of that disposition, a power was given to children to succeed to this patrimony to the exclusion of strangers. Here we find the rise of testamentary bequest and heirship by descent, the two main props of the laws of what we term ‘real property.’ By this time, those who had so been reduced to dependance on their fellow-men, had begot offspring, who, by the laws of

the civil governments, now become numerous, also from their birth partook of their parents' disabilities, and were like them in bondage: the number of these was multiplied exceedingly in every succeeding generation.

“And hitherto all transactions between man and man for mutual comfort and advantage, had been carried on solely by means of barter, or exchange; and the difference in the supposed worth of any two articles proposed to be exchanged, was equalized by apportioning greater bulk, or increased numerical amount. But now, an artificial system of dealing was resorted to, which the earlier races had not conceived, because their system of action was only that of intuitive nature. Those who, from hereditary destitution, were dependent for subsistence on the bounty of those who possessed hereditary wealth, that is, extent of surface, with the edifices and stock thereon, had at first received their wages in kind; they had merely fed, and worn the clothing bestowed by their lords as a remuneration for all kinds of labour sold. Now, from the increase in the number of dependants, and the introduction of the twin sisters, ‘Luxury and Commerce,’ and the difficulty in the transportation of unwieldy bulk, long since felt, of which I shall speak presently, this mode was

found most inconvenient, fast becoming impracticable. Accordingly, to obviate this, an idea was conceived, of putting exclusive possession into a concentrated form, a portable size; into something which should include all its qualities and its powers, over labour, without a cumbersome mode of operation. A something which, although in itself absolutely without any value at all, should, from the impress of the common will, pass current as of a determinate worth; and as constituting in its own substance a certain fixed portion of the aggregate possession of the community: as a public circulating medium, to be put into actual operation, and more active locomotion; to be given in exchange for possession or necessities, while the real wealth, which this was henceforth to represent as a symbolical standard, was to remain in inaction. By this common agreement, such new mode of giving and receiving subsistence or exchange, such circulating medium, distinguished by the term 'money or coin,' did in fact, at once become a type of the wealth it represented: for by being given in payment to those in servitude instead of food, by another tacit agreement following immediately on the first, they who received, gave it in exchange for food to those who had food to spare: and these last passed it

again in exchange for other necessities which themselves had not; which was the commencement of 'sale and purchase.'

"It is worth while to observe the progress of the several stages of these transactions, and how gradually man lost sight of Nature. At first, every one laboured, or rather merely tended what he had appropriated to himself out of the general produce of Nature, unassisted by Art. Hire for wages, or labour by bodily or mental exertion, for any other than 'self,' was from the nature of things unknown before conquest, and consequent inequality of possession had been introduced: that order of things once established as rightful, the forced appropriation of labour for food, and subsequently for what became an equivalent for food, followed of course. Indeed increased laborious exertion was become positively necessary, for the Earth's surface could not keep pace, in spontaneous production, with the consumption of her inhabitants, increasing every hour: tillage and fertilization by art were resorted to, by which forced productions were obtained: the dependants, by far the greater bulk of the community, were still compelled to sell their labour or starve: they had no surface of their own whereon to bestow natural bodily exertion, and therefore no

source of food ; no resting-place except the gratuitous shelter of those who retained exclusive possession, and consequent exemption from the necessity of labour ; derived in the first instance from deprivation of the rest.

“But as the labour of these last, in the majority of instances, could procure the absolute *necessaries* of life for their masters in plenty, and leave themselves a great deal of unemployed time besides, the former began to fear such relaxation might cause a reflection on passing events, a tendency to a recurrence to first principles, an enquiry into the past and present relative situation of themselves, and these their servants : this was much dreaded, and to be avoided if possible. They therefore taxed imagination in the invention of *luxuries*, of artificial wants, compound desires, and amusements, by ministering to which they might keep the heads and hands of their dependants in incessant toil, and consequent abstraction from the reflection and knowledge which they well knew the human mind would elicit by the great leisure which mere natural, selfish labour would allow ; which leisure was now distinguished by the appellation of ‘idleness,’ and to which they took care to affix a corresponding opprobrium. Manufactures and commerce were introduced. By the first, they

engaged the minds of the commonalty in labour for them at home; if they submitted, they were patted on the back and called 'industrious.' By the latter, they shipped them off by wholesale to distant regions, out of the way of the contagious example of those mutinous comrades who could not kelp thinking, in the intervals of task-work, they were butts for Power to play her pranks upon. If these last vented thought in any murmur or complaint of hard destiny, the war cry of 'Sedition' was raised by the great men of the land, who admonished them to silence and submission to what they were graciously pleased to call 'rank and natural gradation,' by hearty cuts of the scourge, by a few years of imprisonment, more or less; a few, more or less, were deemed of no immediate consequence to those who were *naturally* inferior intellect and capability of enjoyment, and who therefore ought to be kept in proper subordination. If, stung to madness, they endeavoured to shake off the yoke by open violence, they were overpowered by the myrmidons of official power and dignity, who cried 'Treason, anarchy, rebellion!' and dispatched out of the way as quickly as possible.

"The sale and purchase of surface by metes and bounds, of the source of food and clothing,

as well as of food and clothing the produce, had been introduced long before: and this unequal distribution of things in their nature common, and formed to bestow equal happiness on all, is the basis of civilization. These are the things which are affirmed to be 'of course,' which must exist of necessity. This is the origin of Pride and Avarice in the rich, of want of *natural rest in the mass*, and consequent ignorance, in turn the parent of crime, and unnatural feeling of every sort. If the poor sigh for the enjoyments, real or fanciful, of the rich who command them exclusively, the latter call them envious and unthankful, ignorantly impatient: if they will not submit to injury, to aggression of natural laws, without resistance; they are termed revengeful, malicious. The artificial relations of riches and poverty have begot the unnatural vices (vices because unnatural) of drunkenness and theft, and rendered the commission of homicide a thousand-fold more frequent. It has induced man to seek temporary alleviation from misery in the fumes of intoxicating liquors; it has caused him to take forcibly from others who have in excess that of which he has none, and deem such taking no crime: it is continually hurrying him to an excess of irritation, which, productive of delirious rage, instigates him to

shed the blood of his fellow-men. Why will man continue to pursue the phantom which mocks his grasp? Why will he seek happiness where long and sad experience teaches him it is not to be found? Why will he not turn to the pure enjoyments of his being, to his *peculiar* enjoyments as a rational creature, to the investigation of the material and immaterial world, by the light of true knowledge; to his own true position in the universe? Why will he continue to suffer imagination to lead judgment astray, in opposition to internal self-conviction? Every *real* blessing of which his nature is susceptible, is within his reach, his easy reach; and he, ungrateful, spurns them, to clear his path to the attainment of what he can keep no longer than the philosopher could cage the sunbeams. He enters into combinations foreign to the elements of his existence, and then stares in stupid wonder, because they produce not the expected pleasurable compound, which their essential properties deny. Often driven to despair by those worst of evils, *the evils of the imagination*, tormented with the fear of encountering the censure of the weakest or worst of his species, he terminates his existence by self-murder, as being a burthen too heavy to be borne. Did you ever hear of an insolvent savage, cutting

his throat from fear of a creditor's jail? I trow not.

“Nature seemingly says to her children, ‘Come to my arms, my offspring, there is room for you all in my bosom; you are all equally dear to me: I gave you birth for suitable enjoyment, why will you not be virtuous and happy, as you may, by conforming to my simple and easy precepts? Why will you so wantonly disobey the commands issued to every one of you by my secret dictation? Why will you madly become vicious and unhappy, by wandering from my paths so flowery, so charming? How often must the monitor I have given to each of you, exert her warning voice in hoarse appeal, which should only breathe in softest whisper? How long will you be deceived by that monstrous progeny I scorn to call mine, who, forsaking my laws, delight in leading others into their own labyrinths of wickedness and craft, unknown to me, and those who still wisely love my purity, my benevolence, my forgiveness?’

“Here we may remark, what an accession has been made to the virulence of some diseases, which seem interwoven with the thread of animal life, and how large an addition has been made to the Natural Catalogue, by the introduction of Luxury and

the excessive use of flesh as a nutriment. How few are the accidents and diseases peculiar to animal existence in general, or to any one species in particular, when continuing in the sphere assigned to them by Nature ! To what natural ailments are the horse and the dog liable ? perhaps to none, unless those may be called such to which she herself applies a corrective. It is when they enter on a state of foreign excitement in the service of man, that disease extends its influence, and becomes so fatal : and so it is with man himself ; Idleness and Luxury enervate the faculties of his body and mind, and blunt that acumen of intellect which should constitute his glory. Certainly, his teeth and stomach are well able to masticate and digest flesh, he may well be defined as both carnivorous and frugivorous ; but I am satisfied, that if he performed no more than needful natural labour, his powers, bodily and mental, might be kept in full vigour by a diet of milk and vegetables, and the palate sufficiently pleased by their compounds.

“Spirituous liquors are in the highest degree detrimental, unless taken in the greatest moderation ; their use might be well restricted to perform the office of medicines. This last position will, of course, only apply to man,

'as man;' when he parts with what is curiously termed 'superfluity of labour,' and becomes a passive machine, played on at the caprice of his species, his insensible perspiration is so much increased, his whole absorbent system so unduly excited, that doubtless few constitutions could endure such unnatural functional discharge, for any length of time, without clogging or failing entirely: he is therefore obliged to have recourse to flesh, and fermented liquors, as extra stimulants.

"I shall never forget the impression made on me one day, at seeing two labourers sit down, or rather recline against a bank, at one o'clock P. M. to a meal of bread and cheese, and a jug of water from an adjacent spring. They had been mending fences round the ample enclosures of a rich proprietor, who had added field to field, who had heaped up wealth, and could not tell who should gather it: his mansion, surrounded with out-offices and court-yards, crowned the height which frowned over the valley where these men were taking their scanty repast; who, after many hours of incessant, preter natural toil, were going to slake their burning thirst, occasioned by its concomitant, profuse perspiration, in the pure element, refreshing to natural excitement, but to them in the highest

degree pernicious. On my remarking the hardness of the fare, and giving a trifle to purchase malt-liquor, one of them, whose head seemed prematurely silvered from care and suffering, said, in a voice tremulous from faintness, 'Ah! Sir, how easy it is for those who do not work as we do, to bid us be humble and meek, and not to hanker after the good things of this world: our parson only works once a week, and not over hard then; and last Sunday he told us to be sober and temperate in all things, to be sure not to be entrapped by gluttony and drunkenness; and when he said so, I saw Master nod in his pew, as much as to say, 'very true, mind that:' and then, they went to dinner together, on the fat of the land. But I'm thinking, if our squire and the parson instead of doing nothing all day, and getting a skinful of beef and wine at night, were to work with us for only one week, they would tell another story: it is easy for people with a full belly, to wonder how other folks can be hungry.'

"As to what we call accidents, bruises, cuts, dislocations, fractures, to how few would man be liable, if he did not act ridiculously, contrary to Nature! Still I am always proud to pay my humble tribute of acknowledgment to those whose lives are passed in the study of

malady, incidental and incurred; in cleansing from deepest stain, the catalogue of human ills: to such we are indeed indebted; their youth is consumed in laborious research and intense personal labour, their riper years spent in a great measure by the couch of poverty, sickness, and pain; and yet how seldom are their talents appreciated, their claims to public and individual gratitude duly weighed! One, at least, is sensible of the weight of eternal gratitude due to them for the honour they have conferred on human nature, in shewing by splendid successful example, how much evil may be removed by a patient thorough investigation of natural causes, a contempt of bigotry and prejudice and a hearty desire to extirpate error, by the introduction of truth, her opponent."

LETTER XIII.

THE next day L—— said, “It is time you should see some individual instances of the hollowness of the system I have endeavoured to analyze; of the exquisite misery produced by man in a gregarious state, allowing inequality and gradation *at wide intervals*, to become the basis of his social compact. We will take a turn along the streets; I predict we shall go but a little way ere you will be struck with some particular objects of suffering humanity: observe the passengers we meet, and ask an explanation of any remarkable dress or demeanour.”

Out we went, and had scarcely walked a stone’s throw, before we encountered one of the “species,” in appearance the most grotesque and shocking: it was a lad of low, slight form, covered all over with a dust, black and offensive; his hair, his clothes, every pore of his body, were absolutely saturated with its particles; the only parts that retained a natural hue, were his teeth and eyes, which formed a striking contrast with the rest of his

figure: he shuffled along with gait painful and tottering, drawing his breath hard from cold, and tracking his path with blackness; followed by a companion in misery, smaller than himself, whose tears made furrows in the mask on his face, as he bent beneath a bag which seemed to contain a heavy portion of the particles which caused its blackness. As this vision brushed against us at the corner of a street, I caught the arm of L——, exclaiming, involuntarily, "My God! what is this? Are these human creatures, what is their occupation which has left but a mockery of the human form?"—"Yes," said L——, "these are two of the 'genus homo' as we are, two children of human Nature, like thousands more, deserted by humanity: two beings, born with the same capacity of enjoyment as ourselves, like us, heirs to all the happiness and pleasurable emotion, call it by what name you will, which are common to the human race, and of which their nature is susceptible."—"What then," said I, "is the meaning of their appearance, so disgusting, so dreadful?"—"The meaning," said he, "is very simple, and easily explained; in a word they are 'chimney sweepers.'"—"And what's a chimney sweeper?" I enquired.

"A chimney sweeper is a man, or rather a piece of mechanism, who picks up a bare sub-

sistence by gathering filth from the passages through which the smoke ascends from our fires to the upper air : look round you ; you see these great buildings, tenanted by false riches, pride, ambition, voluptuousness, gluttony ; and how they rise, story above story, to the roofs, surmounted by rows of funnels, that serve for the escape of the smoke which pours through them : this smoke deposits in its way a thick black crust, which being inflammable, must be often removed by some means. The only mode of clearing it effectually, is to send up a child with proper implements ; he ascends through the noisome passage accordingly, by dint of labour with hands, back, and knees ; emerges through the aperture at the summit, there yells his feeble shriek, announcing his important arrival to all whom it may concern, and then commences the task of clearance, by dsecending ; using brush and shovel as he goes. A linen is drawn over his mouth and nostrils, else would the inhalation of the noxious dust release his misery by death from suffocation : his task completed, he drags his emaciated frame to the next mansion, and there begins to toil afresh ; and so from house to house, till the day is far advanced, when sinking under accumulated sufferings and soot, he crawls to his den of

wretchedness, exhausted, despairing. I mentioned his working until day was far advanced; in explanation I should add, that as if to aggravate the horrors of his situation, he is like the post-horse so feelingly described by our poet, "forced to shake refreshings lumber from his eyes," long before the dawn of each succeeding day: to rouse from the deep sleep of childhood, at the stern bidding of a master generally hardened and depraved in a prior school of similar suffering: of the tyrant, to whom he was consigned as a beast to its driver, to feel the lash of avarice and ferocity, under the nicknames of diligence and proper correction: by these means his spirit is soon broken, "he is one of his employers *best* boys:" his frame is checked in growth by premature labour, "He is a useful hand: he can *climb* where stouter boys cannot."

"Oh, horrible!" said I, "and can no plan be devised to supersede the employment of these hapless beings?"—"None," said L—, "under our present system of building: as long as our dwellings tower, story on story, so long must this work of misery and death be followed. When man returns to the humble roof of the cottage, round whose lowly chimney the ivy and woodbine cling, then, and not before, by the easy expedient of passing a

handful of lighted straw from the hearth, he will be enabled to clear the passage with security.

“But, soft, here comes ‘one of regal port;’ ‘stand fast, for on his brow defiance lours,’ mark him, he looks, he speaks!”—“Who’s that?” said I: “That’s a Bishop.”—“What’s a Bishop?”—“A Bishop is a Bishop, or rather a church dignitary?”—“What’s a church dignitary!”—“Gently,” said L——, “one at a time, if you please: but first observe the contrast between this man’s appearance and the wretches we have just seen. See how sleek he is! no soot defiles his borrowed hair: above his beak he wears a hat, called ‘Clerical,’ observe its pent-house brim drawn up with nicest care, as curtains op’d round Beauty’s sleeping couch, to show the comfortable face below. He breathes not hard with chilliness, but keeps his ample jaws pursed up in warm conceit: observe how nice his wrappy garments sit; he carries soot bag not; his only semblances to ‘bags,’ are those long sleeves of lawn, which veil his arms effeminate. May we not pause and ask, can these things be? but a truce to this *badinage*, let us talk seriously.

“This is one of the dignitaries, that is, a man high in office and emolument, of our re-

'as man;' when he parts with what is curiously termed 'superfluity of labour,' and becomes a passive machine, played on at the caprice of his species, his insensible perspiration is so much increased, his whole absorbent system so unduly excited, that doubtless few constitutions could endure such unnatural functional discharge, for any length of time, without clogging or failing entirely: he is therefore obliged to have recourse to flesh, and fermented liquors, as extra stimulants.

"I shall never forget the impression made on me one day, at seeing two labourers sit down, or rather recline against a bank, at one o'clock P. M. to a meal of bread and cheese, and a jug of water from an adjacent spring. They had been mending fences round the ample enclosures of a rich proprietor, who had added field to field, who had heaped up wealth, and could not tell who should gather it: his mansion, surrounded with out-offices and court-yards, crowned the height which frowned over the valley where these men were taking their scanty repast; who, after many hours of incessant, preter natural toil, were going to slake their burning thirst, occasioned by its concomitant, profuse perspiration, in the pure element, refreshing to natural excitement, but to them in the highest

degree pernicious. On my remarking the hardness of the fare, and giving a trifle to purchase malt-liquor, one of them, whose head seemed prematurely silvered from care and suffering, said, in a voice tremulous from faintness, 'Ah! Sir, how easy it is for those who do not work as we do, to bid us be humble and meek, and not to hanker after the good things of this world: our parson only works once a week, and not over hard then; and last Sunday he told us to be sober and temperate in all things, to be sure not to be entrapped by gluttony and drunkenness; and when he said so, I saw Master nod in his pew, as much as to say, 'very true, mind that:' and then, they went to dinner together, on the fat of the land. But I'm thinking, if our squire and the parson instead of doing nothing all day, and getting a skinful of beef and wine at night, were to work with us for only one week, they would tell another story: it is easy for people with a full belly, to wonder how other folks can be hungry.'

"As to what we call accidents, bruises, cuts, dislocations, fractures, to how few would man be liable, if he did not act ridiculously, contrary to Nature! Still I am always proud to pay my humble tribute of acknowledgment to those whose lives are passed in the study of

malady, incidental and incurred; in cleansing from deepest stain, the catalogue of human ills: to such we are indeed indebted; their youth is consumed in laborious research and intense personal labour, their riper years spent in a great measure by the couch of poverty, sickness, and pain; and yet how seldom are their talents appreciated, their claims to public and individual gratitude duly weighed! One, at least, is sensible of the weight of eternal gratitude due to them for the honour they have conferred on human nature, in shewing by splendid successful example, how much evil may be removed by a patient thorough investigation of natural causes, a contempt of bigotry and prejudice and a hearty desire to extirpate error, by the introduction of truth, her opponent."

jumped up one Martin Luther, and all was right.

“This famous man, like most other reformers in politics, religion, or morals; like me, if you chuse to call me one, began by roundly asserting all was wrong; he hinted that the Pope, that is, the Bishop of Rome, who had assumed the keys of St. Peter, to whom they were first committed, and let into heaven just whom he pleased, without judge or jury; who was denominated the ‘Supreme Pontiff,’ the ‘Vicar General,’ the chancellor, or keeper, or commissioner, of the consciences of all the true believers in Christendom, was no other than the lady who obtains such honourable mention in those profound reveries, the ‘Revelations.’ And moreover, that she, the said lady in red petticoats, had hoaxed men for the said space of fifteen hundred years, rather more or less, but should hoax them no longer; for that he would put them right in good earnest; for which profane declaration and well meaning announcement, he, the said Martin, has by all orthodox Catholics, that is, the staunch adherents of her in scarlet before mentioned, been piously and sincerely pronounced and believed to be particularly well damned ever since, and to all eternity. And further, that his adherents, that is, the Protestant or reformed

church, whereof as a national edifice, this Bishop is one of the pillars, will of course share the fate of their leader in brimstone and feathers: at all which tirade, they, the Reformed, very unceremoniously snap their fingers, and slap their breech, not regarding it three straws.

“And here I will take an opportunity of shewing you, how completely the word ‘blasphemy,’ which in the present day it is the fashion to abuse, is most strictly a relative term. I have before explained the terms ‘abstract,’ and ‘relative.’ If a man, whether Jew, Christian, or Mahometan, were fool enough to bestride a minaret, by way of playing at weathercocks; to clap his bottom on a pinnacle of a Turkish Mosque, and bellow in the ears of the disciples of the Koran, ‘I assert that Mahomet was an impostor, the *divinity* of Islamism is a farce;’ he would infallibly be dislodged from his post in quick time, and experience the pressure of a very tight uncomfortable neckcloth, called the ‘bowstring,’ for his pains: and yet in this metropolis, where instead of mosques we see churches, any drunken reprobate might make the exclamation with impunity from the windows of Temple Bar: in one case he would be deemed a ‘blasphemer,’ in the other, the crowd would only

grin and cry, 'Is'nt it funny?' The real difference would be the '*locus in quo*.'

"But to go a little further ; suppose, just as the mutes were going to throttle him, with all the graceful ease long habit gives, he was to gain time enough to say, 'Heark'e, you blackguards, my compliments to your master, and its all very well; but, nevertheless, depend on it the time will come, when all the inhabitants of this land, of *all the earth*, will have their eyes opened to their true interests; when all that is false and bad in society and religion, *will by the common consent of knowledge*, be gradually done away ; and all that is true to Nature, and *therefore practicable and good*, retained, beloved, and honoured, as part of existence. And that this, the unjust fate of me, and the like of thousands more, who have and who will dare to stand forth boldly in the cause of truth, will not retard, but accelerate this change and consummation.' Think you, the sable ministers of vengeance would heed one word, or if their hearts did wince at his dying words, they would allow such secret misgiving to pass the 'barrier of their teeth,' as old Homer, so aptly styles it? Surely not. They would be well aware, that in that case their own precious necks would be in the high road for silk.

“I could draw inferences closer home, but wise as a ‘child of this generation,’ shall refrain from doing so; because, although we are not yet come to the bowstring, I should stand a reasonable chance of whetting my grinders against cold iron for a few years more or less, in default of prompt payment of a good swinging sum, as a mulct for contumacy.

“With all this, however, I am happy in being able to report, that with all good men, the word ‘blasphemy’ is fast falling into disrepute, becoming obsolete. Men of even common reflection know it to be strictly a ‘relative,’ that man from difference of constitution and shades of intellectual conception, will never be brought to one mode of religious faith: that truth can hardly be elicited from *hearing only one side of any question*: that she must in the end prevail, and come forth from her ordeal in the furnace of scientific enquiry; brighter from proof, which will skim from her the dross of superstition.

“Now we’ll go and hear some good music.”

LETTER X.

WE emerged from the street through a gateway into an open space where soldiers were drawn up in martial array : between their ranks marched a body of musicians richly clothed, breathing such thrilling sounds from the wind-instruments they carried, raising at intervals, such a fearful clash, that I felt the blood curl back on my heart, and insensibly began to quicken my pace. L—— saw my emotion, and smiled his sweetest : “Steady!” he said, “the parade is but just begun, we are in good time ; they will be stationary presently, and enable us to hear the blending better ; I like to see you so moved at what I can safely pronounce to be ‘excellent.’ Well does my old favourite, Shakspeare, say,

“The man that hath no music in himself,
Nor is not moved with concord of sweet sounds,
Is fit for treasons, stratagems, and spoils :
The motions of his spirit are dull as night,
And his affections dark as Erebus ;
Let no such man be trusted.”

“Meaning, that one so full of apathy could not be deemed a man of sensibility, of fine

feeling. Happily, such cold spirits are few; almost every one is more or less affected at musical sounds, according to his own peculiar temperament, of the circumstances under which they are heard, and not unfrequently much more so at a second hearing, from the association of ideas between the melody, and the impression made by occurrences attending the first. For my own part, 'I'm never merry when I hear sweet music.' Now listen attentively; they are going to play a Piece in their best style."

At once there poured forth a stream of melody so rich and soft, qualities of tone so exquisitely blended, that I scarce dared breathe, for fear of losing a particle of the sound which absorbed my very soul: presently a strain was predominant which overwhelmed me with a delightful melancholy; my head involuntarily drooped: L—— said, "Where are you? the wailing of the bassoons has caught you. Next, a sound more cheerful, but still softer, came waving as if to fan and refresh; I felt relieved from the oppression of sadness: "You are better now," said L——, "the horns have done wonders:" and now a sweep, tremulous yet strong, swept the ear: I could have sprung from earth in buoyancy: "That," said he, "was the flash of the tromboni trumpet

and Moorish cymbal; now I think you are ready for any deeds of daring. Is not music wonderful? And yet I am persuaded, from the rapid strides that science has lately made, both in theory and practice, it is yet in its infancy. In after times, the instruments now in use may become obsolete, be pronounced barbarous and uncouth."

"But do, for heaven's sake, turn your eyes to those men uniformly clothed and armed, not with persuasive music, but with weapons wrought expressly for the extirpation of such of their brethren as the prize-fighters of our age may at their will and pleasure ticket for laughter, as enemies to whim and lust of opinion; perhaps to their *religion*, to that religion which was given as the heal-all of man; to put away all discord, all grief, and to unite them as one federative band!! Look at them performing evolutions, manœuvres, which shall enable them to wheel and pounce as the hawk toops! Look at their automaton movements, as if spell-bound by some master-fiend! Can any honest man, any true friend to humanity, argue that these men are in the state for which every one is produced? That the feelings with which they are inspired and led against their fellows, are those of Nature and Reason? Not that I would condemn them, or even their im-

mediate leaders; let us be careful to blame *principles*, not the individuals through whose blind agency they are put in motion: these soldiers have sworn to do their duty; in plain terms, to aid each other in the work of destruction to their fellow-men: they must perish in the attempt, conquer, or retreat honourably: disgrace to a mind brought up in what we call honourable principles, whether well or ill founded, would be worse than death; it is absolutely insupportable. Honour is more truly second nature, than any other inculcated feeling. These men are personally brave, but have parted with their liberty, and are become wheels of the great state engine. Of all the machines in the world moved by foreign impulse, without one atom of self-motion, or even tendency to motion, a mercenary soldier who does not closely unite the military character with that of the citizen, is the most inert and passive; he is the veriest puppet the mind can conceive. He cares no more whether the cause for which he is bid to fight be just, or unjust, than that drum cares who strikes it; nay, not so much: for the drum most strictly obeys the impulse the hand gives it, but the soldier is the slave of blind dictation, the organ of foreign will, and can never be kept to the precise line of impulse intended to be given him. It

is true, the 'pomp and panoply of war' are most impressive, especially to an ardent disposition wanting vent on something: but this is only outside trickery; think of its effects, its success founded on waste of life, on the groans and tears of the surviving relatives who take but comparatively little share in its scenes and excitement!

"It has been said, 'man is a pugnacious animal,' prone to combat with his species. I deny that. Certainly he resents a natural injury to his person, his property, or his near connections, who may be fairly said to be a part of himself, as involuntarily as a dog snaps at another who snatches his food: the clenched fist of man is his instinctive weapon, as much as the paws of the tiger are his: but to say, that the laws which regulate his being, bid him be led in squadrons against those whom the very scum of human nature, the refuse of mankind, capriciously designate as his foes, because opposed to *their own single views of things*, is manifestly the extreme of wickedness and absurdity. If one state is aggressed by another in the territories necessary for the nourishment and due support of its citizens, then may they well take up arms and unite in common defence against a common foe: but not a jot further. No shedding of innocent blood for alledged

attack on *protected monopoly*: no invasions to gratify the mere ambition of enlarging the number of subjects, foolishly subject to some literal legitimate; who probably condenses as much foolery in his own royal scull as would suffice for apportionment throughout his dominions, and still leave plenty behind for private use. No palpable contradictions like those of our own times, such as ‘supporting the cross with one hand, the crescent with the other.’ No *crusading* to put down freedom of opinion, to stifle the expression of those feelings with which every ingenuous mind glows. These brave men are for the most part without the slightest cultivation of mind, without the smallest reflection: I pity, from my soul, the untimely fate which awaits most of them; their *trade* is sickening to philanthropy. Let us change the scene.”

LETTER XV.

As we walked from the soldiers, L—— said, “We were talking sometime ago of some persons telling other persons constantly, to set no store by this life, but to regard it as vanity and vexation of spirit; as a mere embryo existence, preparatory to bursting the shell, and stepping forth into the next: this puts me in mind of an odd story.

“Some few years back, I went in company with a lively girl to view Windsor Castle, the country box of our beloved monarch. As we went through the apartments, my arch companion whispered; ‘The next time we are told to observe the paintings on the ceiling, instead of looking up and gaping with the rest of the spectators, amuse yourself with taking a side-glance at their twisted necks and visages, gazing with reverential wonderment at the vile taste exhibited in King Charles being represented in a flowing wig, riding about in a tilbury, as if there was nothing the matter, in spite of the bustle around him.’ I did so, and found the different expressions of the various

up-turned, open-mouthed faces, horribly ludicrous. But I observed something more; which was, that the attendant who pointed out the beauties of the place, from habit or indifference, or both, instead of looking up also, was staring in my face, and gaping wide with weariness. The full-bottomed wig of the Second Charles, was no treat to him; his only aim was to hurry us along with all possible dispatch, pocket the fees, and collect a fresh set of starers. I pitied his wearisome routine, and it struck me I had seen something like this man's behaviour somewhere before, and often: but I leave the inference to be drawn at your discretion. I would fain avoid impertinent remarks; thus much however I will add, that I know of no expression more shameless and disgusting than a certain cant saying, "You must do as we say, and not as we do."—"Go to, go to, out upon it."

As L—— concluded, we entered an immense apartment, down which men in white hair curled in regular rows, and wearing long black garments were stalking, some singly, some two and three together: some were mingled in groups with others, in the common garb worn by the better sort, engaged in earnest conversation: other groups in mean attire were wanting in these singular person-

ages, on whom I could see many of the former casting looks of reverence, as they walked hastily past, as if paying homage to superior beings. "What," said I, "is the meaning of this; who are these gaunt spectres, who glide pale and haggard, as if worn with cares not their own?"—"They are," said L——, "our Lawyers; the other persons here are their inferior brethren, the middle men between them and the litigating parties, (we are vastly fond of middle men on all occasions) and witnesses on both sides, who are to give evidence of the truth as well as they can, or will. The courts are now sitting to decide disputes between man and man, but it would be useless to introduce you there; you would no more catch the meaning, or gain an idea of the proceedings, from the jargon to inexperience unintelligible, than I could seize the innate ideas of a flight of daws, wheeling their airy circle. The prodigious labour of these courts of Law flows as a necessary consequent from the vast discrepancy in enjoyments and possessions, before pointed out. The Text, and Commentaries on the Text, of the English Laws on "Real Property," or surface of earth, and the incidents thereon founded, are become so numerous and intricate, that human life is scarce long enough for the attainment of them pro-

perly; the metaphysical subtleties, niceties, and penumbras of decision and interpretation, adduced in their exposition, are so profoundly obscure, that my head aches with the very thought of them. Yours would split at once, on the sudden introduction of a good "property point," as the gentlemen in long robes would call it. So we will depart with the remark, that the best and wisest among the professors of our laws, (and many such there are, men, ornaments to human nature,) are compelled to own their lengthy modes of procedure to be unjust and ridiculous; tending to chicane, to all that civil polity in native purity abominates: and that like almost every thing else in the system of civilization, they need immediate revision and simplifying.

Now let us bend our steps to another side of the town.

LETTER XVI.

AFTER walking some miles, we arrived at a covered walk within a building, where the hum from the groups assembled, with hats passed almost under each others' brims from the eagerness with which topics were discussing, proclaimed some fresh stimulus was at work. "There they are, sly and dry," said [—], "these are the sons of Commerce, merchants of England and other countries, who have been said to constitute in their own proper persons the sources of real wealth and national prosperity. But if so, why does England, the acknowledged Emporium of Commerce, the very focus of public credit external and internal, exhibit such exquisite misery? Politics have been rightly termed, 'the madness of many for the gain of few;' commerce in any nation who needs it not, *exportation of necessities and importation of luxuries*, which generally constitute its main features, is the madness of all. If a country cannot grow necessities enough to keep pace with consumption, it must import from other

regions: and if neighbouring states do not grow enough of necessary articles, the former exports to them if she possesses a superabundance; but this mutual intercourse should be founded on the exchange of absolute necessities, not luxuries. And how few spots are there inhabited by man, which would not, with fair division and culture, yield an adequate support to its tenantry? Is it meant to be contended that Great Britain would not? Medical drugs may be well imported, though it is not quite clear that she does not produce a 'Materia Medica' sufficient to arrest disease, reduced to the narrow aggregate to which a return to Nature would reduce it. Those who have not considered the subject, would scarce credit how few square yards of ground will maintain a man, and his family during the age of nurture, in the full and pure enjoyment which Nature designed for him: but while the aristocratic possessions of one contain as much extent of soil as would suffice to hold thousands in contentment of mind, and satiety of wholesome nutriment, so long will what are called the 'blessings of commerce,' or dealing in the interchange of luxuries, useless and pernicious, with the intervention of the circulating medium to adjust the difference of value, be resorted to as a cure, and resort-

ed to in vain. Was the prosperity of any great, (so called) Commercial Nation ever of long standing, permanently general through the whole community? Must it not always set one part of the people in array against the rest? Is not commerce the parent of monopoly, the ultimate curse of the consumers of its freight? Did it ever, or, from its nature, can it, make up for want of fair equalization in superficial tenancy? As to those engaged in it, they have no time to acquire a single idea beyond those of the counting house: they are as much machines as their hired servants, as deeply involved in the artificial system as the other classes. If unsuccessful in mercantile *speculation*, they blow out their brains, and so end the debate at once; or mope, sad monuments of blighted prospects: if "jolly and thriving," their luxury is unbounded; they become drunk with success, generally backbone Church-and-King men, snorting in Ignorance and Pride. You shall hear one say, after a sumptuous entertainment, the fragments of which some equally pampered menial distributes to the poor, as bones are flung to a dog. "Gentlemen, fill round, if you please; a bumper: here's 'The King, God bless him:' This is capital! I imported it myself: for my part, I think the times were never

better : it must be 'ignorant impatience' that makes people complain, which they certainly do without any reason whatever. What the devil do they want? The mobility don't know when they are well treated : one thing I know is, they must be kept well awed, or they will soon be our masters, which, you know, would not be pleasant : they have begun to *think*, (at least I am told so, for I don't trouble myself about such trumpery,) which they can have no right to do, at any rate : I must speak to the member, my friend Colonel F—, about it."

"In due time he dies; and his prodigal first-born soon knocks down by profligate expenditure every shilling his father raised; and becomes in turn a beggar; for this sort of wealth never lasts long : at farthest, the third generation scatters the main part of it."

"I will," continued L—, "give you one treat more, and then I think, we shall have a sufficient number of instances to serve as data to my proposition, that there is rottenness at the bottom of the combination, the heterogeneous mass we are moving in."

We passed through the courts of a large building, and entered a vast dome filled with persons chiefly of the male sex; which seemed by the tumultuous bustle, the busy care visible

in every countenance, to be the theatre of some important transactions. Here the noise sometimes rose so high, that from sheer inability to hear, the persons engaged held their peace by common consent, and a comparative silence ensued: anon, the tumult, as if strengthened afresh by temporary suspension, swelled in 'hoarse chorus' again, and raged to the very roof. "These," said L——, "are the seats of the money-changers; this is what I call Hell in miniature; the very acme of public folly. These tables, thronged with groups, the slaves of avarice and fear, remind me of our Milton's Pandemonium, where the demons are represented dispersed in picturesque parties, playing the devil in earnest:

' Others apart, sat on a hill retired,
In thoughts more elevate, and reason'd high.'

"This is the Bank of England, which our old ladies, who deposit their hoards there, emphatically call the 'Honey-pot;' which, say they, sipping their congou, 'Is as sure as eggs are eggs, for if that goes, we shall go.' A comfortable conclusion this! The schemes pursued here, are the brag of our thick-and-thin literals, who see no further than their own noses; those who ken a degree farther, regard it as the veriest soap-and-water bubble ever

blown. I am very badly versed in its history: its rise, its progress, its present mode of action, are wheel within wheel, confusion doubly confused: it will be sufficient for our present purpose, just to acquaint you with what are facts as well known and as commonly, as any of every days occurrence.

“ A company of individuals are empowered by a law of the State, to borrow money at a regulated interest, from any of its subjects who may have to spare, and are willing to lend; you are to observe, that interest is a sort of extraction of money out of money, an extraction of artifice out of what is in itself artificial; a forced sprout from a tinselled reed, which the first growers no more intended to bud, than I expect to see my walking-stick turned into gold: interest is a payment for the *use* of money; and in these days no one lends the latter, unless by way of friendly accommodation, without stipulating for interest. Of course, therefore, money is not lent to this company, who in process of time have become, like others, a perfect Government - organ, without taking interest for the loan: the payment both of principal and interest is guaranteed by the State; those who lend are termed the ‘Public Creditors.’ In the course of time, the amount of principal thus borrowed

is become immense. The next question is, how is the interest to be paid? 'Here's the rub:' It is done in this way: the people of the whole realm inclusive are taxed, that is imposts are levied on the use of necessities—the light of heaven for one; subsidies are paid into the hands of state-officers wherewith to satisfy its creditors: but the most amusing part of the story is, that these taxes are levied on the population at large, whether they have deposited money or not, that is, whether they are, or are not, receiving emolument from these loans; so that the many are taxed to raise the interest due to the few, that is, to the state-creditors. From the expenses attending long and bloody wars, and from profligate waste by bad ministers, as I said before, the quantity of money now due for principal is so immense, that for some time past the kingdom has been drained to its very vitals to keep down even the interest thereon: nay, new loans have been resorted to for that purpose. To the lenders of these last, fresh interest must be paid, the new amount being added to the old aggregate of principal, this accumulation never can be paid off, to such a tremendous amount has it risen. The State is even now on the brink of insolvency; some years back, not having a sufficiency of specie, of the

‘precious metals’ which had been hitherto the form of money, they had recourse to the expedient of making waste-paper serve as such metal; a substance whose only value was the ‘hope and fond belief’ that cash payments would be resumed when cash was forthcoming; besides, what could the creditors do? they were obliged to take what was in itself worthless, which they well knew, or none at all: from that period this state-engine has not been held in the implicit veneration which it obtained before. The worst is, the bulk of the people, cross with the vexatious exactions which drain their heart’s blood and paralyze every industrious exertion, are clamorous in demanding, ‘that a less rate of interest should be paid to these creditors, than what the State warranted they should receive.’ Our governors sooth these last, saying, ‘never mind what these ignorantly impatient say, you shall have all the sugar-plums we promised.’ The factious rejoin by accusing the government of secretly contemplating to do no such thing, but of only waiting for an opportunity of paying short with a good grace, on some plausible plea. Some recent transactions have given countenance to this good-natured hint; and the consequence is, that at this moment of

time, a great body of the creditors are in a damnable sweat for their pelf.

“Some of the malicious who delight in teasing, cry, jeeringly, ‘take a sponge and make a general wipe without more ado; you know you are acting a farce, and can’t pay the people; why not be candid at once?’ What the end of the business will be, heaven knows: all I know is, they must fight it out by themselves; it is of no use for us to fret, they are in a scrape; let us see how they will scramble out. All the persons you see here are engaged in some one or more departments of these transactions; in investing principal, or receiving interest; or changing, by proper negotiation, their stock or investment fund: many of them are the middle men, engaged in forwarding affairs between the borrowers and lenders.

“And now,” said L——, “as we sometime ago were talking of eating, we will go home to our humble repast, sweetened by the hunger of exercise, eaten with hearts lightened by gratitude for the blessings of existence, and hopes that those blessings will be gradually extended to all our fellow-men; and concluding that the community must be intrinsically the richest, which shares the greatest quantity of *natural* happiness amongst its members in even proportions.”

LETTER XVII.

AFTER our repast we recommenced conversation. L—— said, “how deeply all true friends to the true happiness of man must deplore, that those of my countrymen who have emigrated to America, are taking pains, unconsciously, to erect just the same fabric of Oligarchy there, that they had escaped from here. The new settlers found, and continue to find, vast tracts of unappropriated land fresh from the hand of Nature, and inviting man to come and share fairly the bounties which they spontaneously produced, or were capable of producing. The governments of the newly erected States have very rightly taken the distribution of this surface into their own hands, to prevent the disputes and scrambles, which would inevitably take place if every one picked just where and what he chose. Such disputes must be prevented; they are the foes of order and must not be thought of. I think no reflecting person would say, new comers have no right to sit down in your land. You well know the population of what we call the ‘aborigines’ of yourselves, was so scanty from intestine

broils, premature death from hard irregular living, and exposure to extremes of all sorts, that the lands you call your own, were not equally peopled with any thing like the minuteness of division which should characterize a country where civil rights are recognized in original purity. There was, and is, room enough for millions more, room to an extent indefinite. Now only mark what these governments are doing: they make grants of land in unlimited quantities, according to the ability of the purchaser who requires the grant, instead of restraining the extent of surface granted to a precisely-defined portion, according to its staple quality, just capable of supporting, with the produce which due cultivation shall rear, the person and household of the grantee, in wholesome food and warm clothing. America seems destined to draw from Europe population, civilization, the sciences, the liberal arts; to become a central point from whence shall diverge as radii, morality, philosophy, philanthropy. In her turn, she will become the emporium of knowledge, of true knowledge. Good and liberal minds hail her as the rising star which, yet twinkling from afar, will, at no very distant period, enlighten her hemisphere, while the glare of Europe's falsely-lettered climes shall

sink in night. She has yet the opportunity of becoming the fair foundress of civil and theological freedom, of restoring to man the purity of his nature, of unalloyed happiness, now torn from him by bad government; bad, because founded on false data; bad, because they debar the many from the enjoyment possessed *exclusively* by the few. But then it behoves her to beware of laying the same foundation for political slavery, of building the same steep steps of rank and nobility, which her citizens, or their immediate predecessors fled from, in the countries where such gradations were the acknowledged basis of the social compact. She must not only take care to acknowledge universal equality as a first incontrovertible principle, but also beware of subverting that principle; of causing it to be lost sight of, as the States of Europe have done, by allowing one man to become the master of an extent of surface wholly disproportioned to his wants, while others have *consequently* none, and are therefore compelled to sell all their labour or starve. Let her shun the introduction of luxury as the poison of serpents, and her citizens will be contented and happy, because virtuous, and possessing that true wisdom which no man can take from them.

“And now that we talk of luxuries, are not

you and I as well satisfied in the enjoyment of the wholesome nutritious food we have just taken, as the lords of the earth are in the possession of their tasteless feasts, their pomp, their superfluities? I say 'possession,' for 'enjoyment' they have none: to such a pitch of *ennui* have wealth and idleness, and luxurious sloth brought them; so restless and dissatisfied are they, that like the bee, they perish from the sting they leave: they gnaw their own fingers with vexation, as the scorpion is said to wound herself to death. So true is it, that a dereliction of nature must at last invert itself, must begin all afresh at its first point of commencement. They grow up so cased in prejudice and pride, that their fellow-men are to them as footstools, as clay under the potter's hand, to be plastic to their will; as tools of iron, wood, and stone, to cut, to pierce, to wedge, to crush, at their beck and nod. And yet I blame them not; suppose we had been born of their number, should not we do like to them? Is not the mind of infancy moulded to the caprice of those who fashion it as ductile clay, warped like a green twig, tied in knots, as men bend and plait the ashen saplings, to grow and unbend no more? Let us not be unjust, let us condemn *principles*, *not men*: let us hope the worst is over; it is not too late. Man

has reached perhaps the climax of folly; he has sought diligently, and has not found, because he looked for the goal of happiness in a path where it was not. Perhaps he will be wise enough to retrace his steps, to profit by past experience; to own he has been misled by an *ignis fatuus*, a shadow untangible. He seems at last to pause, breathless, dejected, fearful; to say, 'fool that I have been! where am I, whither shall I turn?' And when once he is ingenuous enough to confess his error, to say, 'God is just to man, but man is unjust to himself, let us see what we must do to regain the direction, the road to real happiness;' then, and not before, we may safely pronounce the cure of evil to be begun. That such may be the joyful result of past error, is my unceasing wish. That error is at the bottom of the system now, no one will be impudent enough to deny, but those who gorge and fatten on the entrails of civil society. Let us fondly hope their number and power will decrease daily."

LETTER XVIII.

“To-day,” said L——, “I think I shall be able to point out some fresh instances of the discrepancy and contradiction which tear us in pieces! I allude to the dissensions among men in matters of religious worship: we will go out, as we did yesterday, and cull a few by way of sample.”

We went accordingly, but had hardly gone a few paces before I observed something unusual in the general appearance; the streets were silent, the shops with closed shutters, and bells were tolling dismally at every turn: “What,” said I, “is the meaning of this? Has some public misfortune befallen the city?” “This,” said L——, “is the Sabbath, the day of periodical cessation from labour to man and beast, or which rather should be so; a day which, if properly observed, would be an excellent national institute; which I hold in veneration, which ought, and which would, in a better state of things, be a day of increased hilarity and decent festival, not of noisy, periodical drunkenness and brutality. However,

let us see what's to be seen; who comes here? Example the first: there's a pretty specimen of degradation! *videlicet*, Human nature disguised in a state of beastly intoxication. The probability is, that that man, being one of the cogs in the wheels of the 'engine,' *videlicet*, a mechanic, has been working hard, and faring worse, all the week; it is not unlikely he has been engaged on task-work, labouring by the piece at over-hours, and what not: by these six days of preceding machinery, his whole frame is worked up to an unnatural pitch; perhaps aided by the commotion of inward irritation at the bitter reflection, that all his toil, his deprivation of light and liberty, (for he has been immured in an apartment under-ground) will scarce suffice to procure bread for a hungry family. This morning, and not before, his wages were pushed at him: he passed a house where the stimuli of liquors are sold; his blood boils: beer will cool it, at least will allay its ferment, will afford a temporary lull: the temptation is irresistible, he enters—and soon the fumes of inebriety overpower his weak frame, his faculties benumbed with intinsic fatigue. We have just seen him; in a few hours his stupor will pass away, he will wake sick in body and mind,

to misery more acute, more destitute than before.

“A man approached, wearing his beard unshorn, with a peculiar thoughtfulness in his eye, and a cast of features peculiar also. “That,” said L——, “is a Jew ; one of that race who remain unshaken in the faith of their forefathers, who, smiling at Christian obloquy, yet hope to see the beauty of Zion restored in her high places, that her temporal deliverer (he will tell you his ancestors expected no other Messiah,) will yet place her supreme over the tribes of the earth : observe his cast of countenance, retained for three thousand years, by intermarriage with his own people, only. I venerate a conscientious Jew ; he at least worships Unity, the great ‘I AM ;’ who said, ‘let there be light and there was light,’ the God of his fathers, Jehovah, who he verily believes revealed himself to Moses, the law-giver of his race. There is something amiable in his steady credulity, his fond expectancy. And this is he who is lumped with Turks, Heretics, and Infidels, and assuch to be penned in the fold of Christian orthodoxy, if possibly he can be driven there : depend on it, he never will. Can he love the religion of those who, with universal charity on the tip of their tongues, mock and spit on him in his daily walks?

“But here comes a striking contrast; this is one of the persons called Quakers; this man’s adoration is what the orthodox would term a heresy of modern date; it is a schism which is not much on the increase. The reading of Scripture forms no part of their public worship; they wait for the operation and grace of the spirit of God on the mind. Apparently many wait in vain; for, from the circumstance of their bringing up their children in seclusion and comparative non-intercourse with the rest of mankind, not a few grow weary of such unnatural thralldom, break through all restraint, and become of the herd denominated ‘Quakers broke loose,’ than whom none are more wild and untameable; whose driving ‘is like the driving of Jehu the son of Jehosaphat, for they drive furiously.’ As a body, they are adverse to monarchy, and favourable to practical equality; indeed they very properly admit of no gradations of rank among themselves, nor acknowledge such in others; at the same time, they have no very particular objection to the possession of wealth in any shape, unaccompanied by titles of honour: I therefore humbly conceive their rigid rejection of the latter to be somewhat delusive; I am apt to suspect, titles of distinction without wealth, to be powerless; but

that exclusive possession, although bare of pageantry and high-sounding names, is equally powerful as if garnished with them.

“ I vehemently accuse their members of one failing, which they as stoutly deny. You saw, doubtless, how differently that individual was attired from the usual mode; the males of their society wear one uniform, the females another; both aim at disfiguring their persons, and showing themselves to the worst possible advantage, in which they succeed admirably: however that’s their concern, not ours. But the worst is, they affect perfect neatness and simplicity, or what they term ‘plainness,’ in external appearance; they seem to tacitly accuse members of other sects of wearing gew-gaws and tinsel, while at the same time they themselves, both male and female, who can afford to purchase, are prinked out in articles of clothing the most rare and costly: the women wear the richest silks, (stuffs they call them, because a little wool is mixed with the labour of the silkworm, to save the point,) muslins of exquisite fineness: the men have hose of silk unmixed; broadcloths of the finest manufacture. A female friend (they are fond of the term) is as vain and proud of dress in her way, of its very ugliness and unbecoming appearance, as a high-churchwoman of the beauty

of hers: the only difference is in the cut and colours of the two.

“We will now proceed, and see who comes next. Oh! this one of those who think fit to make a hell of this world, to ensure Paradise in the next. This is a dissenting minister: in many points of faith and doctrine, he is in his tenets far superior to the high churchman,—I beg pardon, to the ‘Establishment.’ He protests, as every honest man must of necessity do, against religion being made a wheel of the state-engine; against a hireling priesthood; against a compulsory payment for subsistence in sloth, to those who preach the gospel, which is a free gift to all, so easy of comprehension as to need no exposition of the text, and open to every man’s preaching and reception; plain to the meanest capacity, and therefore requiring no foreign aid from learning and study: to be sure, the arguments of the dissenters are sometimes a little weighty and concise, like those of Rolando, the captain of banditti, to Mr. Gil Blas, when he hung back from the smell of gunpowder: ‘Heark ye, Gil Blas, if thee hang’st an a——e, I’ll blow thy brains out!’ And so, this man has the eternity of hell flames to the contumacious, constantly in his mouth.

“Talking of the last-named disagreeable

heat, I have often asked in vain, a satisfactory solution of the fact, of every man having, if I may be allowed the expression, a sort of 'sally-port' therefrom. Is it because the mind is its own heaven or hell, and cannot conceive the notion of evil being in store from a Being of infinite goodness? or is it that the idea of an *eternity* of agonizing punishment for *temporal* wickedness, is in itself inconceivable, because contrary to natural justice; or does it result from the acknowledged theorem, 'that man dreads a minor evil, certain and near, a prodigious deal more than he does one awful and tremendous, but distant and uncertain in precise commencement? Certain it is, that whoever is once possessed fully with the idea of being marked as a victim to everlasting punishment, at once loses mental equilibrium, and wanders melancholy, or rages insane.

"In one particular the churchman and the dissenter agree exactly in equal ratios, and that is, in cordially detesting each other: they will both tell you, they like one another very well; and so they do, about as much as the Jews and Samaritans did; namely, hate each other with a perfect hatred. When that little *faux-pas* of the Bishop took place, which I told you of, several of the independent schism made up to me in triumph; 'Well,' said they 'what

think you now of lawn sleeves? Will they not need a small quantity of salt of lemon?' The truth is, the dissenters are jealous of church erudition and church idleness, which as yet they possess not: the established clergy are in turn envious of their growing influence, because they fancy, and perhaps correctly, that in the erection of independent places of worship, they see the downfall of their own hierarchy. There is a remarkable, and to me pleasing, difference in the conduct of these two sects in devotional exercises; there is a lukewarmness in the church, a fervour in the chapel: I have in the latter seen young girls so devout that their eyes were suffused with holy love, a warm dew has glistened on their lips: this looks well.

“We will now turn homewards, but I have a few more remarks to make on the Hebrew theocracy and writings. It is clear, the existence of a future state was not revealed to Moses, or he would have named it in the first, the very first instance, to his followers. It is impossible to suppose, that had he been aware of the doctrine, he would not have expatiated most largely on a subject so awful; a momentous truth, which is now said to be necessarily revealed, because, without that as a *primary datum*, men could not be kept in subordination.

The idea had long been familiarly entertained among other religious sects, and we find it in the Hebrew Scriptures, in the more advanced stages of the Jewish government; but it formed no part of the civil policy of Moses, who was a pupil of the priests of Egypt, or, according to the words of his biographer, ‘expert in all the learning of the Egyptians.’ His laws and institutions are political and ceremonial only; they are admirably suited to keep his followers as a distinct, widely-removed people from the surrounding nations, and to enforce the impressive doctrines of the form of religious worship which he instituted: but I repeat, confidently, that they do not assume to be a rule of action, or to regulate conduct, or destiny beyond the present life. The Sadducees were the sect who adhered to the square text of the Pentateuch.”

LETTER XIX.

"I AM going to call on a friend this morning," said L——, "you shall go with me; I think you will see something worth your notice."

Accordingly we walked to a house in the neighbourhood, and were ushered up stairs. We found the lady of the house reading: near the window sat a young girl at needle-work, in the extreme of youth and loveliness; we advanced and paid our respects to the mother, and then L—— presented me to the daughter. The latter had started up involuntarily at our entrance, and instantly resumed her seat; an hectic flush had for a moment tinged her cheek, and left it ashy pale. While L—— was addressing her as a friend, in his usual accent of kindness, I saw a listlessness in her whole demeanour; she replied hesitatingly, and even with effort: the sunny beam of gaiety played not on her brow, it was shadowy as the moon-beam. I felt my attention irresistibly turned towards her; a curiosity I could not account for: several times, though unconscious of my rude notice, she looked up, and gazed on va-

cancy, and at length dropped her work: the mother, who was covertly watching, observed this, and tartly remarked, "she did not seem to know quite what she was about." The tears gushed in her eyes, and she hastily quitted the apartment: my friend took not the slightest notice, and presently after we took leave.

The door had scarcely closed on us before I eagerly demanded an explanation: "What is the matter," said I, "what can cause trouble already, to one so young and beautiful, and apparently so amiable?"—"Oh Lord!" said he, "a mere trifle, a very common case; she is in love."—"In love," said I, "what do you mean?"—"I mean," said L——, "what I say; that her heart is no longer her own, she has entwined her soul with that of him who is to her 'perfection;' in whom she views herself reflected as in a mirror."—"But why," said I, who had never before thought of such fondness, "why has she done all this?"—"What a question!" said L——, "why because she could not help it, to be sure; do you imagine love is weighed out in squares, by weight and scale?"—"Well, but," said I, "of course she will be united to the man she loves; why not?"—"Ha, ha," said he, with a laugh that startled me with its wildness, "of course she will do no such thing:—Oh, my friend!"

he continued, "you are yet exceedingly raw, you have yet much to learn. You ask me, 'why not,' because the natural justice of your unwarped mind suggests, that in reason, and from natural dictates, she should be so; and yet it is equally certain, she will not : the reason 'why' is, because like ten thousand other companions in misery, she cannot, from the influence, the prevalence of our present blessed system. Her story is soon told.

"The father of her lover and her own, are well known to each other; the families had met at the table of a third person, a common friend; their young hearts were exchanged almost at the first glance. He soon found time to tell the tale of love, which his eyes had before spoken still more eloquently; she artlessly confessed reciprocal emotion, so new, so delightful, nothing remained but to mention the affair to her father. He heard in silence; said 'It was a matter of consequence and needed consideration, great consideration indeed.' The fact was, the patriarchal demon lurked and whispered, 'they have dared to love *without your leave*, punish them.' He caught the idea which shot across his brain, winged with mischief and rancour. 'Young man,' said he, the next time they met, 'how do you intend to maintain my daughter in the

sphere in which I have brought her up, for so must he do who marries her ?' The youth replied, 'he was in an honourable situation, though not very lucrative, but which he trusted would support them reputably; and besides that, he was certain she would prefer him in comparative poverty, to being united to another, however wealthy, which last qualification she regarded not.'—'Very fine! vastly fine, upon my word!' said the governor-general, 'but answer me; can your father advance with you, a sum equal to what I intend to give to her?'—'No, Sir,' said the other, 'that I am certain he cannot, without injustice to the rest of his family, for you are aware, I am one of several brothers, while your daughter is your only child.'—'Then,' said this worthy gentleman, 'you cannot have my consent; do not come to my house again, I forbid her to think of you more:' and he did so. Tears and entreaties followed of course: 'She would live with him on bread and water, would follow him into exile.'—'It is useless,' said her Sire, 'to oppose me; I have made up my mind, and that's enough; besides, I have said *No*, to him, and to recede now, would be to compromise my dignity. Had you asked my leave ere you so undutifully began to throw yourself away on that beggar, it might have been dif-

ferent ; if you choose to marry him after I have no longer legal controul over you, my bitterest, heaviest curse light on you both : now come and kiss me, and think no more about it. I know you will be a good girl : Broadwood shall send you home a grand-piano before the week's out.' What could she do ? she did not love A—— less, but she feared her stern father more, for she is meek as the turtle-dove, and the thought of his curse sat heavy on her soul. She promised with an aching heart, and received the Judas-salute, as unlike the kiss of love as the slaver of the serpent over the victim crushed in his folds. I forgot to tell you, that in pursuance of the *plan* of rejection, she was compelled to write to her lover, 'begging him to cease further importunity, as such would be quite useless, and only productive of pain to both : and that as she must, in filial duty, cease to think of him, reciprocity in that particular would certainly be best, &c. &c. &c.' all which he took in, as actually her own wish, and cursed her and himself also with considerable vivacity. The special old ass, her father, hugs himself in the notion that his precepts are literally obeyed, and has introduced another man to her, one of those convenient dastards who have no objection to skulk into wedlock crouched in the starched

folds of the banner of paternal favour : hateful to every woman of spirit : of course she loathes or rather despises him too heartily, to trouble herself about him ; as to love towards such a 'thing,' the old gentleman might as well try to kindle a torch under water. In the mean time, she is pining in all the hopelessness of disappointed affection : the struggle cannot last much longer ; her existence is become a feverish day-dream : did you not see how she started to-day at our entrance ? She was lost in bitterness, and expected A—— to enter. I understand he is —— but I think we can manage to see him ; it would be a pity to leave so fine a sketch of family happiness unfinished."

We bent our way to a neighbouring tavern: L—— gave a glance through the glass-door in the passage, and turning round, whispered, "I thought as much:" we entered ; and in a wooden recess, with arms folded, and eyes bent on the fire as though he watched its flickering, I saw the person in question. Our approach did not move him in the least ; he leaned his head on his hand, and muttering "Why do I linger here?" kept his eyes fixed in unconsciousness. L——, who it seems knows him intimately, seeing he was alone, advanced familiarly and struck him gently on the shoulder, saying, in a jocular strain,

"Youth, why despair? the girl thou shalt obtain." He looked up full at L——, showing a face in which manly beauty, grief, and reckless intemperance, were strangely blended; gazed at L—— an instant, and hiding his brow with the back of one hand, wept bitterly. I was shocked: L—— swallowed a spasm in his throat, and I saw his eye twinkle. "Come, come," said he, "never mind, cheer up and play the man, all will yet be well: some people can't live for ever, and then you can do as you like."—"Oh! but," said the lover, "she despises me, she has bidden me think of her no more; and I have tried to do so, but its all in vain: I know she has learned to hate me; would I were dead, and that I soon will be." "Nonsense, stuff!" said L——, "be patient awhile, man, I have just seen, and will swear by her manner, she loves you as much as ever."—"Have you really seen her, and has your friend too?" said he, turning to me with delighted surprise, "is she not beautiful? Ah! if you knew how good she is!—But how do you know (his voice again sinking) she still thinks of me?—They told me she was going to be married directly"—"Pooh, pooh," said L——, "don't mind what every fool chooses to say; I know it, because she is as disconsolate as you were just now; rely on it, they made her write

what they pleased to dictate, and passed it to you as her own: that's an old game, and stale. Be steady, and do nothing rashly; you are both young, you cannot tell what is in store for you: at all events, let me earnestly advise you not to attempt the dreadful expedient of endeavouring to drown care in intemperance; the edge of sensibility like yours, is only set afresh by the temporary torpor of excess; by the very method you resort to, to blunt its keenness: go home, and try to apply to business."—"That's what I tell Mr. A——," said the good-natured, sympathizing Host, who had come in, and stood leaning on the wooden inclosure, "for," says I, "though my liquor is good in moderation, and very good in quality, though I say it that should'nt, it won't do for Mr. A——, who takes-on so; grief or liquor, single handed, will kill a good-one, if he has too much of either; but let them fight hand in hand, and they are a match for the devil himself, and they say he's a tough one."—"Yes," said A——, "it is easy to tell me to go home, but what's home without 'the voice of her I love?' but I thank you most sincerely, because I know you mean me well: you have given me fresh life and hope, I will do all I can."

We all went out together; at the corner of the street A—— left us, first grasping both our hands fervently.

LETTER XX.

“WELL,” said **L—**, after we had walked some way in silence, “what do you think of my family picture? the portraits are handsome, but the colouring is sombre, I think ; but here is a lively object to relieve the last group: look at that woman,” said he, pointing to a female with a pretty, dissolute countenance, mincing along with an air of artifice and allurements.—“What is she,” I enquired. “She is one of our outcasts ; a common prostitute, who obtains from the wages of promiscuous intercourse her daily bread ; who sells for hire, in unenjoying prostitution, the feminine embraces given by Nature for mutual solace and endearment. You have just seen two beings debarred from the enjoyment of each other, by a thick-headed cruelty : they are two of ten thousand ; this woman is one of twenty thousand ; of all the forlorn situations to which humanity can be reduced in civil society, perhaps her’s is the worst. She is shunned by the stiff-necked, who walk on, and elevate their snouts, at the vice hatched by

their own folly; insulted by the cruel and dissolute, who delight in human woe. This is one of the numberless baneful consequences of legislating against Nature, of attempting to subvert fundamental laws, in themselves incapable of subversion. We are gravely told to mortify our fleshly lusts; that is, to destroy inclinations given for an enjoyment consonant with reason; to extinguish desires, without which the world would be depopulated; by which we were called into being: do not think I mean to advocate the cause of promiscuous concubinage, which in the human race can be easily proved to be against their nature; or to decry marriage, marriage just and holy—the union of two fond hearts. It is right, and necessary for the preservation of good order in the world, that every man should maintain his own offspring through the age of childhood; and how could he distinguish his own, unless engaged to one, by some tie which both the parties shall consider a moral obligation? And such is the reasonable gratification of the passion of love, which was implanted for wise purposes, and which all the pretended denial and legislation in the world will never extirpate or even diminish. I fancy it will be rather difficult to convince young persons of opposite sexes, by what are termed ‘prudential mo-

tives,' that they were not intended for each other: Nature and 'worldly prudence,' are generally most confoundedly at logger-heads. Talking of prudence, puts me in mind of an anecdote I have read, of one who was taxed by her mother with illegitimate pregnancy, and asked how it happened? 'Because,' said this industrious young lady, 'I had nothing else to do.'

"After all, animal passion is the basis of love as the more refined sentiment is justly termed; the latter cannot exist without the former. Rude, unpolished nations, have no notion but of animal gratification; love only becomes the compound emotion we see it in civilized life, from the various extrinsic incidents it meets there; from coming in contact with opposition, jealousy, vanity, devotion, delicacy, heroism, modesty, admiration of qualities, personal beauty, flattery, fancied or real likeness, kindness, gratitude. Then it becomes a passion made up, more or less, of all the feelings, aye, shades of feeling, of which we are susceptible: even then, subject to variation of intensity and mode of action, according to the peculiar constitutional temperament of each individual. How then must the moralist, the legislator act, to regulate this natural ebullition of insurmountable inclination? Will

he follow the advice of him, (can I call him man?) who declared a sentiment, 'that paupers should be restricted from marriage *because* they produced a race of paupers !!' So that a man is to be punished in duplicate; first, by being poor, and secondly, by being excluded from natural enjoyment, because, forsooth, he is so !!! No : he will follow, if he be wise and just, as closely on the heels of Nature as he, by possibility can : he will most strenuously encourage and facilitate marriage. It matters not whether the 'formula' of the tie be religious or civil, only make it obligatory on the conscience of the contracting parties to support each other and their children, and he has done his part ; his end is answered. As to the duration and dissolution of this mutual bond, that is another point, with which we have nothing to do here ; there is room for immense weight of argument and proof to be adduced on both sides of the question. But I cannot refrain from expressing my doubts, whether, when two persons cease to love and esteem, and begin, from whatever cause, to regard each other with disgust and abhorrence, it is, or is not, time they were separated, and free to form fresh engagements.

"Revolting hatred, and adultery, are the sure consequents of ill-assorted marriages ; of

the parties continuing together after the torch of love is extinguished. It is absurd to assert that man can find pleasure in the society of woman, unless mutual fondness is still the basis of the connexion: if once Love is wounded by foreign emotion, he withers, and blooms no more: he can only wave his pinions in the fresh air of freedom; touch them with compulsion they droop powerless to his side. Our custom of suing an adulterer for damages, (for base coin as a recompence) for what an honourable mind knows is, in itself, without ability of recompence, is disgraceful to man as a rational being, and places him on a level with the brute who reasons not.

“The first Christians appear to have looked on celibacy as a virtue. St. Paul broadly asserts such to be his opinion; in the next breath he corrects himself, and recommends marriage. With regard to his first position, it would argue temerity to utter such an expression in the present day; it would not suit the temper of the times. He who should be venturesome enough to broach such a doctrine, would stand a reasonable chance of a rough greeting, such as a sound pelting, or the like. But happily, thanks to Nature, we know better; we happen to know that woman, woman virtuous and constant, confers the summit of felicity. As a

ver breathes fragrance, so does her presence
d as atmospheric, content and gladness: a
d woman, (and by Nature there are no bad
s,) is the sum of created perfection, as far
ve are permitted to know of creation.”

LETTER XXI.

“I PROMISED,” said L——, “this morning, to tell you something of the nature of proof, called, ‘Proof by Demonstration,’ in its proper sense.

“The most simple demonstratives are those of sight and hearing ; if you clearly see my person, or plainly hear me speak, as you now do, I should think no one would successfully attempt to convince you, that you do not in fact see and hear me: the senses of sight and hearing, applied to objects so close at hand, that no deception of appearance can, from the nature of things, take place, are in themselves actual demonstratives, incontrovertible. But the meaning of demonstrative proof, in the actions to which that term is usually applied, is, when it is applied to bring home irresistible evidence to the senses, of the existence of some fact as truth, in objects before obscure, or distant. Thus, suppose I was to stand forth in a circle of savage men, ignorant entirely of Natural Causes, and say, ‘I declare that to-night, at a certain hour, the

moon shall be seen with a piece hollowed out of her side, such appearance to commence at such a time; and the hollow to be filled up, and disappear at another :’ (naming certain periods), I should imagine their first impulse would be to scoff, and think no more about it. But if any, more curious than the rest, were to observe, and find that such appearance did actually take place, agreeably to my prediction, the same ignorance would perhaps cause them to fall down, and worship me as a god : most certainly they would regard me as holding commerce with the moon, or in league with the objects of their adoration. Now, presuming that you are by this time wiser than to imagine me to be aught than a being as yourself, and possessing therefore no supernatural powers, exercising no faculties, and disclaiming all pretensions to such, but those which pertain also to you; if I offer to teach you the discovered mode, the knowledge through which I am able to calculate the time of such appearance, and why it takes place, with perfect ease; you would then feel that the only real difference between us consisted in my having attained a degree of knowledge which you had not; but at the same time you would be led to admit, that the science by which I was enabled to make the prediction so verified by

your sight, must needs be correct and true, else how could I have made such prediction; not merely that the event should happen on a body at an immense distance, to which I could naturally have no more access than yourself, but that the appearance should likewise begin, reach its ultimate magnitude, and entirely disappear at given periods. And this is proof of any given assertion being founded on truth; that the events predicted, or declared, are afterwards demonstrated, shown to the senses at precise points of time. Demonstration and self-proof, are the essence of what we distinguish by the name of 'Science,' which is a right conception and mastery of principle: Art is an application of knowledge acquired to a specific purpose. And we may safely lay it down as an axiom, that mere assertion not warranted and borne out by a proof suitable

- to its own nature, amounts only to a sound without meaning; it conveys no idea for the mind to fasten on. So much for proof by demonstration, which is to knowledge as the sun to our earth.

“We will now resume enquiry into the artificial state of man and its results, whether those results are past, present, or to come. The two first are objects of direct sense; the third must be proved like all other prognosticated

future events, by candid, scientific reflection and research, and by fair analogous reasoning.

“In addition to what I have advanced on this head, you are further to understand, that besides being divided into the two classes of rich and poor, which we will call ‘division of quantity,’ and which we have already considered, modern society is parted into three farther grand compartments, which we may well term ‘division of quality.’ The first is that party which for the time being holds the reins of Civil Government, of foreign influence and balance of power ; of particular sects of religious belief and worship, of all sorts of exclusive emolument and enjoyment, from whatever source arising. The second, are those who, generally speaking, possess not these advantages ; who soaring superior to all prejudice, anxious only to be happy in the equable diffusion of happiness by means of the establishment of all possible *practicable* equality are eager to give and receive every information tending to develope truth, without regard to forms, which daily experience and reflection demonstrably prove to be false, and fertile in misery ; who see in every society founded on the principle of gradation upwards, from the Pauper to the Sovereign,

the self-sown seeds of disunion, of premature decay, and disastrous dissolution. The third and last, infinitely superior in number to the joint amount of the other two, consists of all those in subjection to the first, by various dependencies; of those, who from want of time, inclination, or mental energy, never reflect at all; who are content to take things as they find them; to believe that, as they term it, 'what must be, must.' If the second party dare to speak, (even thought is attempted to be proscribed), their conviction that there must be something wrong in a system which gives exclusive power and pleasure to only a few, that is to the first, these latter have recourse to what they have found an excellent expedient to stifle the cry; they sound the trumpet of alarm in the ears of the third, saying, 'Listen not to those wretches, they are bad men.'

- They enlist under their standard, and rally round them, every natural weakness, every artificial relation and feeling by which man's bosom can be stimulated; they work on the timid, the proud, the avaricious, the superstitious, by every device of fear, jealousy, and horror: to the weak they say, 'the factious and disaffected, (the second) will obtain a revolution and cut all your throats:' to the proud 'they will annihilate all distinctions:'

to the avaricious ‘they will pilfer your coffers :’ to the superstitious, ‘they aim at nothing less than the overthrow of the throne and the altar.’ To all these in congregation, ‘beware of suffering innovation on the institutions sanctified by time, by glory, by wealth, by truth.’ And yet I blame them not, for they have great possessions which they profoundly wish to keep entire from sacrilegious hands, from philosophic marauders : and hitherto they have contrived to do so, by using a combination of mechanical operation, which is every day growing more disjointed and inadequate, from the opposed leverian force of general, extended information. What does the history of all society of the nature I have pointed out, present, but a succession of revolt and bloodshed, of a prolonged and wearisome struggle between assumed power labouring to maintain ascendancy above, and subjection striving for extrication from beneath ?”

LETTER XXII.

"I SHALL premise, however," continued L—
"that the honest mind which endeavours to alleviate or remove the sources of the unhappiness so palpably visible in the unnatural lot of the greater portion of mankind, or even to trace their windings, is too often daunted at the onset; too apt to shrink from the ridicule, which those interested in continuing the present systems, invariably throw on its laudable attempt; from the malign aspersions, the invective which they heap, as of course, without remorse, on all who incline to step forward in the cause of suffering humanity. The man who resolutely divesting himself of habit and prejudice, of the false impressions imbibed from early childhood, resolves to know Truth, if haply she may be found, is sure to be assailed, threatened, mimicked, and insulted, with abuse the most pitiful and inane, with derision the most paltry, stupid, and futile, wholly unworthy of the exaltation to which human attainment boasts to have arrived. 'His honesty is decried as presumption, his avowal

of naked truth as sedition; his exposure of existing abuse, as demoralization.' It is diligently whispered to timidity, ignorance, and bigotry, 'Take heed, beware of that man; he fears neither God nor devil;' or some such sweeping clause of excommunication. He who endeavours to reform, has undertaken a task mighty indeed; he has to encounter and combat against the combined forces of habit, interest, prejudice, selfish pride, idleness, avarice, and bigoted superstition, a tolerably formidable array; to wage an unequal contest against this precious septemvirate, this 'holy alliance,' who, linked hand in hand as twin sisters, have danced roughshod round the world, kicking up their heels and playing all sorts of harlequinade, jigging merrily to an accompaniment of sighs and groans. But contemplative philosophy is not dismayed; she sees through the links of this 'chain of Dames;' after patiently waiting, a long sad interval, forced to suspend her own sweet strain, from the prevalence of the jingle which has unceasingly and furiously fiddled round them, regardless of time and expression; she at last sees their lassitude, their exhaustion: they have danced their best and begin to pause for respiration; they have lost their first graceful attitudes and precision of movement; their

action is become slow and clumsy. It yet remains to be seen, whether they will or will not be forced to withdraw, and make room for a display of talent and of skill, of virtue and of knowledge, such as the world has never yet seen on its area. The reformer is placed in the situation which that great man, M. Necker, experienced on a particular occasion. The anecdote is told by Marmontel in the memoirs of his own life, in his usual admirable style.

“Necker had, in the presence of three of his enemies and of the king, successfully repelled an accusation of Bourboulon : his memorial, in which he had libelled Necker’s ‘Exposition of Finance,’ was by the latter incontestibly disproved : but when the king asked Maurepas, one of the hostile triumvirate, what he thought of the calculation and statement ? the wily old courtier replied, ‘*I think, sire, that it is as full of truth as of modesty.*’

“On another occasion, shortly after, Necker asked to be admitted to the privy council, where, as director of finance, he thought his presence would be at least useful : but Maurepas saw, or *feigned to see*, in so just a demand, only a misplaced vanity. ‘Who ! you in the council,’ said he, ‘you who do not go to mass ?’—‘Count,’ answered Necker, ‘that reason suits neither you or me : Sully did not

go to mass, and Sully was of the council.' 'Maurepas, in this answer, only *caught at the ridicule* of comparing himself to Sully, and instead of admission to the council, he offered to ask his admission to the cabinet. Necker did not dissemble that he considered this offer as a derision, and begged to retire from the ministry.

"Alas! how few Necker's, and how many Maurepas's, do we daily see! But so it is; if a man in speaking his mind boldly, lets fall a *single* expression which wilful perversion can turn to a point of ridicule, as implying a feeling of vain self-approval, so she takes special care to do; to cry him down as a shallow, impudent pretender, without sincerity, swayed only by down-right self-interest. —'Who,' says Luxury, (peering from her silken couch, and drawling her nasal twang,) 'Who are these beggars, these Sans-Culottes, who would break in on my hallowed repose? Are they not blood-thirsty traitors, foes to all order and rule, wretches on whom wax-lights never shone, hatched from the spawn of atheism and Revolution; who have all to gain and nothing to lose by a change, only anxious for a scramble in the mire of anarchy? I'm not at home; at any rate bid them *wait*. Pry'thee leave me to my nap: my head aches most dam-

nably, though. I must have waltzed too sanguinely last evening.

“Besides, do you imagine me to possess such presumptuous arrogance, as to pretend for an instant, to legislate, and put down by my single arm, my feeble voice, a structure the growth of ages, fortified by the bands of monarchy, riveted and clenched with power and legitimacy, and hereditary wrong and misrule? All I ever promised was, to tell you things by their right names, to show you the fabric exposed in naked and hideous deformity; in all its rugged outline, when stripped of the casings, the patches, which fill up with the daub of artifice, its blotched and scarified surface. I could have gone much deeper into minutiae; I could have selected numerous, numberless instances, instead of a few; but I presume the samples shown will sufficiently characterize the bulk. Moreover, it is a maxim of mine never to pick out detail while I can seize outline. No, my friend, believe me, I am not so madly presumptuous as to arrogate the exclusive office of judge and ruler; I feel my own weakness and deficiency every hour. But I do mean to contend, that every one has a right to give his opinions freely to the hearing, provided always that those opinions do not militate against social order, and the duty and

moral practice of man, consonant to right reason. All I meant to advance was, that inequality *as a basis* has had a fair trial, and failed sooner or later, in every instance: that anarchy and revolution are its children, and own no other parent. What is revolution, but irritable reaction bursting into actual operation, into explosion, which from all experience the philanthropist contemplates with horror? We are well acquainted with inequality as an effect, we do not know equality as such, because it has never in the memory of man *had a fair trial*, unless the instance of civilized America be such. I did not promise to show you the effects of equalization in detail, but to point out some of the existing counter-effects of a system built on the gradations of rank, as of fundamental necessity. To alter the proportions of this structure, to place it on a better and surer foundation, on the foundation of natural justice, and to give finish to its symmetry as a whole, must be the work of time and labour, of good-will towards men; of concentrated wisdom, of a combination of mental power and activity. I say, let what may be right, at present we are wrong; and if so, will not a mode of conduct opposite to the present, stand a chance of being a true antithesis? Perhaps, I cannot select a more striking instance of the

irritable state of what are termed the 'lower order,' of their rancorous animosity against those denominated their 'superiors,' than the notorious fact, that the former always display a malignant joy, a triumph open, or suppressed with difficulty, when any of the latter are by any casualty common to both, reduced to the genuine feelings of their common nature—to bodily or mental anguish, to death itself. I would stake my existence, that if a female in all the splendour of beauty and dress, were, in descending from her carriage to a ball-room, to fall accidentally, the 'mob' assembled to witness the *entree*, would raise a shout of savage joy at the disaster, as it were instinctively. It is true, Nature would prevail the next instant; if injured, they would pity and assist: what then is the meaning of their first effusion of unnatural ferocity? May we not well ascribe it to an emotion of bitter triumph, at beholding one so lately envied, hated because preparing to enjoy what they feel themselves excluded from, suddenly reduced to vulgar level, or writhing in the pain which they so often too falsely imagine peculiar to themselves? Certainly it can be traced to no other source.

"But the adherents to the present system of things, who censure innovation on the

graduated scale at present established, as quixotic and impracticable, constantly exclaim with a good deal of natural sarcasm to those on the other side, who are favourable to practicable equality.

“Will you, who talk so loudly of redress of grievances and reduction of possession, who would seem to aim at dividing the quarterings of our cake into thinner slices; who speak of these sacrifices as easily as if they were to be accomplished over a pinch of snuff; will you, we ask, come forward and set the first example?’ Without hesitation, I answer, that for myself, I would. I presume not singly, to fix maximums, or minimums to others; but for my own part, as an individual, I swear by every tie that can bind the heart of man, I have no wish to possess more than such an extent of surface, of possession, than shall enable me, with the labour of myself and family thereon, to enjoy food and clothing of necessity, even with my fellow-men. But at the same time let it never be forgotten, they ask a most unfair question, and put it, when asked, on a wrong bearing: for this reason, such a sacrifice must be simultaneous and general; it can from its nature begin in no particular quarter, nor can any one solitary individual be pointed out in that way,

from whom it shall originate in the first instance. Such a mutation must be generated by common consent, from a thorough conviction of its necessitous expediency; by an Act of State which shall recognize the adoption of all practicable extension of equality as an inherent right wrested from man by foreign violence, or through indolence in himself, and now to be restored as one of the properties of his existence, no longer to be withheld, now that the eyes of all men are opened to first principles and inalienable natural laws.

“Nor did I mean to argue, (if you so thought you mistook me altogether,) that upon trial, it would be found possible that every one should hold the same extent, the same unity of possession: numberless incidents might occur which would render an attempt to form exactly defined equality abortive. But I do mean to say most confidently and unreservedly, that it is quite possible to act the converse of what we do now; to recognize *equality as a basis*, and not inequality: to make the former, instead of the latter, the common centre on which the social machine shall revolve. It is possible to legislate on that as a *fundamental principle*, to keep that as a goal fixed and everlasting, to which the eyes, the motions of the legislator, and those governed, should be

directed with unceasing vigilance; which should be left wide open to every man's view, and never again lost sight of: the ulterior incidents arising out of this gradual change must be regulated by concurrent circumstances, the operators must be guided by occurrences as they successively present themselves."

LETTER XXIII.

“THE old question, ‘Who’s to begin?’ is similar to that raised between our two great political parties, the Whigs and Tories: the Whigs cry, ‘Put down the rotten boroughs.’—‘What barefaced impudence!’ sneer the Tories, who advocate the necessity of their existence, ‘why you who raise the cry, are yourselves sitting in Parliament, returned for many of these very boroughs: do, pray, set the example of opening your own corruption first.’—‘No:’ rejoin the Whigs, and very justly, ‘we shall do no such thing: as it is, we can scarce make a stand against you in the national assembly: if we parted with those, we should lose our representation, and even the little influence we possess now. Nevertheless, we deprecate this system of foul corruption and intrigue, and only want to obtain an enactment of the State to put it down entirely; then we shall be all on a par, then all parties will start fairly together; but you must be fools to imagine we shall part, exclusively of your doing so, with that which keeps us in existence;

even though we may abhor as pernicious and vile, the principle on which it is founded.

“ I do verily believe, that if our monopolizers could catch air, one of the pabula of life, as they seize on surface, they would bottle and sell it retail, as they do the latter : happily it is of a nature which eludes their grasp; certainly not from want of good-will in them to forestal it. But the last and most important point which I would suggest to the exclusive possessors is this: Had you not better part with a good grace, with some of that which, after all the questions raised on it, is of so precarious a tenure, that you never will be able to hold it in security but for a few generations? which will be infallibly taken from you by force, and yourselves treated contumeliously withal? Would it not be wiser to throw more into hotchpot, as our old legal phrase is, to throw such monstrous inequality into a lump, and each draw forth a fairer portion? Had you not better make a merit of necessity, especially as this excess of possession has palled on the senses, has devoured you with a chagrin, a weariness and satiety, which cause you to hate your own couch of down, and envy the pallet of labour?

“ When such queries as these are put to the rich, a few muse and ponder : many scoff

in hysteric derision ; and those who vaunt in fancied superiority of right feeling, ask, 'What mean you by our being ejected from the seats of our ancestors, from those domains which are as much our right and inheritance as the rood of garden-ground is the labourer's?' I would calmly answer, 'I mean this; that Revolution is the never-failing result of excessive gradation. I mean to say, that every inch of ground, which every one of you possess over and above what would suffice to support you and your children in necessary food and clothing, is *prima facie* an infringement on natural law. Can you disprove that assertion? It is in vain that you talk of bounty to numerous dependants, of ancient services rendered to your country, of patents of nobility ; these are all artificial relations. I can listen to them, can make all allowance to the frail emotion of regret, at the idea of spoliation, which prompts this enumeration ; but when re-action throws off the yoke of rule, when anarchy thunders at your defenceless gates, when the physical force of numbers of the people, so long, so madly set at nought, grown drunk with their oppressors' blood, revelling in all the delirium of revenge, when they proscribe their victims for slaughter, who shall deliver you? who shall erase your

names from the list of vengeance? what will prayer and repentance avail with a populace who have once tasted blood? Then will you begin to cry, and the cry is that of Nature, 'Take our lands, our mansions, our wealth; we freely give them, only spare our lives:' 'No,' say the people, reeling in the intoxication of success, 'we will now have all; comrades, strike home, these are the death-blows of slavery:' and the knife is driven to the haft.

"Will any one contend, this bloodshed is not the result immediate or more distant, of excessive gradation? Let him turn to the revolution of his own times, that of France; let him read there, if honours, titles, wealth, even disinterested virtue itself, weighed a feather, when the balance of public opinion once kicked the beam: and what was the consequence? No efforts of the vindicators of Nature, of the band of philosophic philanthropists with whom France was at that period teeming, could restore equipoise. A blood-thirsty, remorseless faction, seized the reins of power, wallowed in gore, and sacrificed in frantic fury, without distinction, all who stood in the gap to oppose them. Multitudes have had the effrontery to assert (to what length of assertion will not bigotry and prejudice go)

that what they choose to denominate 'False Philosophy' caused the French re-action. Gracious Heaven! I shall choke: what foul atrocious libel, what slanderous calumny is this? Why, the virtuous men, the philosophers of France, the very men who had illumined the civilized world to the farthest verge of the horizon of science, were dragged to the same scaffold with those who might have saved the country from anarchy, had they timely listened to good advice! No, no, my friend, trust me, revolution spares no party; levels every barrier. That a re-action must take place in England, as matter of strict necessity, is as clear as any deduction ever drawn from clear premises. At this moment her subjects, 'the many,' are bowed down with unmerited suffering, galled, and cut to the quick; they are merely awed to abject subjection by the armed governmental force, and this the latter well know. What a horrible state of things, in a country which boasts to have attained the very summit of civilized excellence and happiness! Precisely the same causes that gave birth to the ferment, and at last served to ignite the popular rage in the Gallic capital, will give birth to that which will burst forth here. France fell not from false philosophy; Oh no;

she fell from mis-government, hot-headed bigotry, apathy towards the sufferings of human nature. *Because the knowledge of the people waged war with the principles of their government.* And so will Britain unless her governors will consent to retrace their course, to say honestly, 'We have erred, let us see our way and amend.' Would they be but thus candid and sincere, they would receive joyful co-operation from united intellect, from talent, brilliant as that which enlightened France ere she sunk, dragging with her the hopes of Europe, who had fondly looked to her as the central mart from whence philanthropy, knowledge, and happiness, were to flow in a triple stream. The lands of the great proprietors were confiscated, and sold in the usual way for the State's use; but no divisional equalization, no true recognition of the rights of man took place, at least were not placed on a permanent footing. One tyranny was, as usual, succeeded by another, worse and more enslaving. May our fate be the reverse of theirs.

"Why should we be ashamed to act as prudence dictates? avoid the fury of the storm by timely listening to the hollow murmur which precedes it?"

LETTER XXIV.

“THE first proceeding imperiously requisite to pave the way for the re-admission of man into the bosom of Nature, to prepare him for the reception of the happiness peculiarly his own, ‘as man’ is to pursue a widely different plan in what we term ‘education,’ his mental instruction; as to its quantity, quality, and mode of communication. It is foreign to my purpose, here to enter into detail as to what he ought, or ought not to learn; but I will make a slight enumeration of a few leading particulars.

“Almost every individual will require different shades of treatment, according to individual temperament, natural bias of inclination, power of application, and the earlier or later development of faculty. I apprehend it matters but little whether a man acquires this or that knowledge, a year sooner, or a year later; but I humbly conceive, it makes an immense difference to himself and his fellow-men, whether he proves in the sequel a good or bad citizen. How any result, but disgrace and degradation, and defeat of good intention,

can ensue from the mode of tuition at present in general vogue, I am at a loss to imagine.

“The usual plan pursued, is, to tear him away at a tender age, while his husk is yet green, to the roof of some relentless pedagogue; to be battered into shape by the latter, in the first instance, for want of precocity; and to be bullied and kicked by bigger boys, to expedite his symmetry, in the next: the engines of terror couched in divers forms, are set in fearful array against his soul. What fine minds, what dawning powers of intellectual superiority, are thus but too often nipped in the bud, blunted, crushed for ever! *Here, here,* behold the rise of passions denominated ‘evil.’ To *this* source refer the blasting of virtuous propensity. *Here* view the spring of revengeful vows, of malignant triumph over the weakness of others; of cunning, of avarice, pride, cowardice, theft, murder. It is perfectly surprising to me, that any virtue at all, emerges from these dreary abodes, these forced tasks of ignorant labour, these tears of pain and young despair. If the seminary is of the better sort, that is, devoted to the reception of the children of the higher orders, the first serious employment is, to inhale as much drudgery in the acquisition of languages called ‘the learned,’ of the classic authors of Greece and

Rome, as can be crammed into a space of intellectual capacity as yet narrow, and demanding much expansion. These he acquires by rote, as a parrot, and with just as much understanding of their intrinsic value. I speak the more confidently on this head, because I happen to have witnessed a good deal of this sort of thing myself. Do not think I am decrying these models of grace and beauty; I know their excellence full well; I know that every line of them, properly acquired at a proper time, will furnish a new idea. All I would urge is, that they are taught much too early; before the mind can bear their weight as it should be borne; before it can appreciate their loveliness. Does any scholar mean to gravely tell me, that a child can catch the mournful elegance of Virgil? If he says 'yes,' perhaps he will further pronounce, that the child aforesaid will see through the dark allusions in the Choroï of Sophocles; he may as well advance one position as the other. I advise to postpone these acquirements which are, after all, strictly speaking, supernumerary, to riper years, when they will be relished as they deserve. It is premature drudgery which causes the distaste that ensures their being afterwards thrown on one side, with contempt and execration."

"If the young subject is timid, let him be drawn forth most tenderly and assiduously. Let the mind of a child expand without forcing: do not the flowers bloom without being torn open? Cultivation will improve their fragrance, will give them double blossoms, but their buds open spontaneously, nevertheless. The mind, when prematurely forced, is like a sickly exotic; when matured at the root, but allowed to grow in luxuriance upwards, it resembles a healthy, native plant. It will be said, 'pruning improves the fruit.' I know it does; but it must be most judicious pruning, or else better leave it in wildness; its wildness will at least be that of Nature. Do not skilful pruners turn the young wood to the best advantage, lay it in scientifically, and select the most vigorous? Do they not get an aspect suitable to the habits of the tree? As to religious instruction, I shall say but one word about it. Talking one day on the latter branch, to a friend, he made what I thought a very absurd speech. 'Sir,' said he, 'I would not let my children, even when adults, read the Bible on any account, it would tend to harden their hearts, and make them what I would they should not be.' Now this was dreadfully wrong, although I am certain he thought his conduct right: he did not believe in the di-

vinity of Scripture; but if he did not, surely he ought to have given his family a chance of doing so, or not, as conviction directed. His mode of action was just as absurd, and as subversive of the real interest of truth, as it is to proscribe the perusal of works termed 'blasphemous.' How can truth be elicited without hearing and reading on *both sides*? My own rule is, to hear all fairly, to listen to every advancement on different sides of every question, and in no instance wilfully to shut out conviction.

"A young person should be encouraged to retain much confidence, yet still more diffidence; to endeavour to draw correct conclusions from evidential premises; to acquire a knowledge of himself, of men and things as they are, and not as they appear: *to speak his thoughts freely*, and to require demonstrative tests of their rectitude; to abhor a lie, and to fear no man. The laws of Nature as instanced in the material and immaterial world, should be submitted to his close inspection. The certain misery occasioned by deviation from those laws, should be pointed out early and easily, as they may be: let him early learn to feel the sweet glow of satisfaction arising from a kind or good office bestowed on his fellows. 'Do unto others as you would they should do

unto you,' is a law of Nature interwoven in our being. So are the sacred rules of 'mine and thine;' the natural justice of man's heart will freely acknowledge them; the slightest collision will kindle these latent sparks; they are not deep-seated. Can any stronger proof be wanted of the radical badness of the present system, than the increase of public crime, in spite of the 'heal-alls' continually applied to it?

"I mean here to mention, by the way, the plan adopted by England of propagating the Gospel in foreign parts: at the moment she is doing this, the major part of her own population are sunk in the deepest barbarism, in ignorance dark as the grave. Is it not cruel, thus to divert and expend the funds to which, in natural justice and reason as being for beneficial purposes they are first entitled? As to sending translations of the Old Testament to people immersed in ignorance of causation, we may as well put 'Newton's Principia' into the hands of a sucking babe, who will understand the deductions of the latter just as much as these poor creatures do the rhythm of the former. It has been said, "great is the mystery of godliness. Indeed it is.

"With respect to the New Testament the case is different: its *practicable* morality must

admit of universal assent; but here again precept wants enforcement by example: how can we expect the poor to receive these gifts with thankfulness, unless the donors shew a corresponding demeanour? What must untutored simplicity, which measures things by outward vision only, think of the man who, putting the Gospel into his hands, strongly recommends temperance to the donee, and is himself well known to be an habitual slave to excess of all kinds? Of him who preaches up charity, and is notoriously a sordid wretch, choked with the cares of riches? Of him who expatiates on 'Christian love,' and yet, hard hearted as a mill-stone, grinds the faces of the poor? Why, I'll tell you what it does; it winks to the bystanders, as the admonition and gift are delivered, and thinks of them no more.

"Moreover, let the naked text only, be edited and dispersed; unadorned with annotations and commentaries. To gloze, by what is called 'clearing up,' that which is itself the revelation of truth, is absurd. To improve that which is excellence supreme, is impossible. And besides, before we can persuade the votaries of Vishnoo and Juggernaut to abandon their senseless superstition, in numbers worth mentioning, we must gradually impart to them the knowledge they now have not, ere their

minds can be rightly open for the reception of Christian morality. A respect must still be shewn for their ancient belief, for the customs handed down from their forefathers: but above all, they must, by exemplary conduct on the part of those who undertake to impart such knowledge, be firmly convinced that the latter have no sinister design in view; that their instructors are *indeed* wiser and happier than themselves. Think you the Hindoos will ever be converted 'as a mass,' to the religious faith of Europeans; of those men whom, with peace and contempt of worldly possession in their mouths, they daily see brawling about trifles among themselves, devastating by 'Mahratta wars;' intent only on prize and plunder?—Never." •

LETTER XXV.

"It has often," resumed L——, "been to me cause of extreme disgust, to hear the rich, who do absolutely nothing, inveigh against what they are pleased to call 'idleness in the poor'. They say, 'the poor do not know when they are well used; that they will not labour cheerfully when labour is in request.' They forget that the poor man's labour instead of being bestowed on his own, is given to them: they reply, 'he receives wages, which are equivalent to our surface.' No such thing, they are not so. In proof of my contradiction, let any proprietor give a labourer a rood of ground to be his own, and leisure to work on it as such; and then see, if he will, or will not, bestow on it the most careful assiduity. It is well known, that when a man has made what is termed an encroachment on the waste, he will slave at it by moonlight, at early dawn before he begins his hired work: why is this? Because he has a *direct* interest in the labour bestowed, because he sees his own work prosper under his hands, and eats the grateful repast of his own toil. Let the wealthy cease to accuse

poverty of inherent idleness, it is themselves who are slothful. The human mind is naturally active; it receives a vast impulse from cultivation, and when the mind is engaged, the body must be also. It is evident the faculties of the soul receive as much additional acumen from constant exercise, as the body is susceptible of increased muscular power from the process called 'training,' which is proper diet and exercise duly apportioned.

"Let those who fondly imagine, and who would as fondly persuade their fellow-men, that no great changes of men and things are daily taking place; that the *thorough mutation* of public opinion is only *a variation* which has occurred often in times past; that all the currents of thought will remain still subject to the old regime, to the same controul from the same source of phantasm; and that the forebodings of those on the other side are visionary: let them, I say, consider the force of the mighty engine which is silently working these changes, 'the press.' Let them enquire of any intelligent keeper of the houses of public resort, whether their companies of mechanics argue and dispute on only the same topics which they did twenty years back? They will answer, 'certainly they do not.' The topics which are now urged in debate are the natural

equality of man, the cruelty of their rulers, their own privation and degradation, their burning hatred and thirst for vengeance; not unfrequently an exclamation of wonder at what they have been all about so long, mingled with curses at what they now begin to deem their own supineness.

“In a few years, the arts of reading and writing will become universal; will actually become so common as to cease to be held in estimation as ‘extra’ acquirements; their plenty will cause their value to sink in the mart of knowledge; their diffusion will ensure their cheapness, as that of any other plentiful commodity. Does a man’s mind receive no fresh impetus from reading and weighing the ideas of a writer more versed in general information than himself?—The event will prove who augurs most correctly.

“I have often observed the muscular contortion visible in the countenances of the children of poverty; their features drawn out of regularity by the pinchings of hunger and suffering. I am by no means convinced but that the lower classes would, from their plainer food and strong exercise, in the average number of instances, excel the higher in point of personal beauty; in strength and agility they do excel; but, alas! they are, as a sportsman

would say, 'overtrained,' they are carried beyond the mark.

"And now, methinks, I hear some conscious beauty break in upon us, unable to curb her indignation, with, 'Well! Mr. Philosopher, 'and what would be the consequences to such as I, if your silly notions were literally carried into effect?' I should bow with all humility, and reply, 'The main difference, Madam, in consequence to yourself would be, that you would learn to apply those pretty hands (allow me to touch them—very soft and nice indeed, it is almost a pity) to the uses for which they were given you. Will you permit your waiting-woman to lay her hand on the table beside your's—I don't see any material difference in the construction of the two: Mary's is rather larger, but it is possible her lover would prefer its pressure to your own, for all that. I perceive each of you have the same number of fingers, and the sinews of both move in precisely the same direction, and appear to me to be worked by similar muscles: I opine, they would with a little practice, knit and spin right well. Instead of lolling in listless sloth, motioning 'Quasha to tell Fibba, to tell Quaco, to pick up the pin which lies at your ladyship's foot,' you would become so domestic! you would be immersed to the wrists,

yea, to the very elbows, kneading the dough which is to be made bread for the consumption of yourself, your husband, and your children: and he, grateful at the sight of the cheerful repast prepared by hands so dear, on his return from the culture of his own, instead of holding out, as now, a forefinger like a picklock key, would advance with a sort of rush infinitely agreeable, and give you a kiss of astonishing zest.

“But, my fair accuser would rejoin—‘but I shall have no music, no dancing; no visiting.’ ‘You should enjoy all three in perfection: music would be familiar to all who chose to cultivate a taste for its acquirement; *so much time would there be to spare*, after necessary employment. Dancing and pantomime are the language of all nations, even of the most savage: much more would such as you continue to excel in graceful movement. You might dance in the moonlight, like Shenstone’s fays and fairies, on the ‘turf embroidered with daisies exceeding the parian floor:’ and for visiting! exchange a thousand offices of kindness in each other’s dwellings, untainted by the foul scandal, the vituperative ill-nature, now their constant inmates.

“This is all mighty well, but my carriage, my dress! (a faint shriek on the last word.)

“ Your carriage, lady, I know is irksome even now ; how you dread the daily airing with Papa and Flora ! (a sly smile ;) I knew you did. What were those nicely-turned feet and ankles made for ? they would be even slenderer, if used as Nature formed them to be. ‘ Well, well, but the dress, the dress ! ’— ‘ Well, then to the dress : here goes ; though really it is awful. In the first place, I must remind you of what Thomson says, who appears to have been a good judge of these matters : speaking of his Lavinia, he says,

‘ Loveliness

Needs not the aid of foreign ornament,

But is, when unadorn’d adorn’d the most,’

or words to that effect. But seriously, I am confident that if my Utopian schemes were to succeed even in a partial degree, such discoveries, such an extension of individual ingenuity, would be made from the leisure afforded to active and cultivated intellect, in the arts, in chemical and mechanical process ; modes of operative workmanship would be so arranged and simplified, that with very small assistance from friends, dress and ornaments most elegant, might be wrought at home, without quite so much aid from those hells for children, and adult’s ‘ manufactories.’ I never hear the click, the buz of their machinery, without fancying

the laugh, the flap of demon's wings, exulting in the torments of the hapless infants there huddled in their own close atmosphere, breathing contagion, shut in from the fresh air of liberty. Even now, what becoming attire is prepared by the sole use of the piercer, the scissars, and the needle! How charming you would be, clad in the work of your own industry!—'Well, perhaps I might; (stealing a sidelong look in the glass;) but there is something, for absence of which nothing can make amends: how void of all politeness we should be; no stately reserve, no haughty demeanour, they would be scouted I suppose?'—'Madam, believe me, persons of common sense laugh at them heartily, even now; they are articles more scoffed at every day. Who cares for the airs of aristocratic insolence, but the cap-in-hand dependants, who are exposed to their immediate fury? Even they mimic them the next moment, and load the dealers in such contraband stuff with execrations. For my own part, I have long been of opinion, that what is termed the extremity of fashionable ease and grace, is the very acme of cruelty and rudeness. When once politeness becomes artificial, it ceases to be such: true politeness springs from the heart, without dissimulation, without effort; it is nothing more than the

diffusion of kindness and good-will, happy itself, delighting to impart equal happiness to others: the boorishness you dread, is solely the result of hardness of heart generated from ignorance. Grace, in the expression of kindness, flows from pure Nature; no one was ever graceful from artifice, effort, or imitation: real, innate grace is Nature. I always see more elegance in the unstudied speech and attitude of good-natured, winning artlessness, than in the formal, hacknied mannerism, founded on the abandonment of natural expression.

“The advancement of knowledge will be a generalcement to the union of mankind. That knowledge in its proper sense operates as such, is evident, from the fact of the philosophers of all nations corresponding on good terms, while the rest of the world have been diligently employed in murdering each other on the most trifling occasions. Philosophical enquiry is the bond of peace. If its disciples have disputed, they have done so without drawn weapons and ill blood. If men of talent in general, can obtain literary leisure by exemption from the distress and abstraction of mind attendant on want, (and who has not talent, power of application of mind to some point?) how rapid will be the strides of science! If she has ad-

vanced thus far, rising with cumbrous effort from beneath the load of tyranny, superstition, and *wilful mis-representation*, which have in vain tried to crush and overwhelm her, what may we not expect when she is fostered by the hand of freedom, civil and religious, defended by the common good-will of man?"

"Let us conclude, by hoping that the era is fast approaching, when the sword shall 'be turned into ploughshares;' when every man 'shall sit under the shade of his own vine,' and when wisdom shall be indeed justified of her children."

LETTER XXV.

To-day, as we were taking our usual ramble, L—— said, “ You may perhaps recollect I mentioned in the conversation preliminary to the disquisitions we have made, ‘ That your conscience, and by consequence the conscience of every man, when thought shall be rendered subject to the dominion of right reason, must become your guide.’ If the orthodox had over-heard that discourse they would have scouted the idea, they would have exclaimed, ‘ What egregious folly do these sceptics commit at the first onset, who attempt to reduce the rules of moral conduct to a standard as variable as the shades of intellect in each individual, to a focus which dilates or contracts, as passion or prejudice may be its particular lens. Look at the atrocious barbarities which mark those who have no morality, save the dictates of this vaunted conscience, which apostacy so cries up as the spring of good ; look to the countries on which our Revelation has not yet shone, covered with ‘ gross darkness,’ their people abandoned to

every evil impulse, 'sheep without a shepherd.' All this sounds well at the first brunt, and has deterred many an enquiring mind in the very outset of scientific research: be it our part, however, on this head to be rather headstrong; to draw aside the veil of prejudice, and disregarding the clamour of the exclusively righteous, to pursue still more earnestly the path of reasonable enquiry.

"In this land of arts and manufactures, there are few persons but are aware, how much the completion of any given article of workmanship is facilitated, by the division and minute appropriation of the stages of the labour by which it is wrought. In the same way, disputed physical or metaphysical points may be generally simplified very considerably, by a primary division of the subject matter necessary to be adduced for their elucidation; by placing such in clear context, in argumentative series, and by cautiously abstaining from drawing any inferences but those strictly warrantable from the premises established by experienced observation. Let us in pursuance of this plan of division proved so beneficial, proceed to enquire somewhat more closely into the fair interpretation of 'conscience,' and what meaning such term conveys to the mind of candour and benign intention. And first, as to the division.

“I propose to divide the term into two chief points of bearing, and I think the only two which can be rightly deemed its legitimate acceptations, that is, into ‘conscience intuitive,’ and ‘conscience inculcated.’ I think all who are not wilfully cased in measureless conceit would concede, that the first is one of the interwoven feelings inherent in the nature of man; the latter an impression from extrinsic incident, and often wholly subversive of the former: of these in order.

“Intuitive, inborn conscience’ then, I take to be that ‘instinctive consciousness,’ which every man born into the world feels seated in his heart’s core, there enthroned beyond the reach of eradication from every cause; which no change of time or circumstance can sear entirely, and contained in the comprehensive precept, ‘do unto others as you would they should do unto you.’ It may be further objected, that that moral, natural law, will not serve for all men and at all times, because some will bear without resentment behaviour from their fellows, which others cannot. And this objection is partly well founded; for all are not alike in point of nervous sensibility, and therefore, strictly speaking, what is matter of offence or injury to one, is not so to another; though this will be best discussed under our

second head of enquiry. But surely, I say, no one will be mad enough to deny for a moment, but that there are some actions so subversive of human Nature itself, so opposite to the general dictates of existence, and so productive of the dread of retaliation, that every human creature yet born and to be born, is irresistibly compelled to bow in internal submission to a consciousness of their natural injustice: for instance, who will assert, that among any people, however barbarous, however steeped in ignorance or in dereliction of first principles, deliberate homicide is considered by him who commits the specific murder, as an action of no more consequence than depriving a beast of life? (Perhaps I am premature in naming here, dereliction of natural emotion, which is effected by the adoption of the rule of conduct comprehended under our term in its second definition.) For however such deprivation of life may be thereby, (that is by the second,) sanctioned, the *perpetrator* in every case, without one exception, instantaneously acknowledges through the medium of internal, mental reproof, that, to say the least, he has laid himself open to *retaliation*, by the commission of a similar act of aggression on his own person from the friends of the deceased, or by any other person though foreign to the conse-

quence of the crime, acting on a similar principle of unrestrained violence, which constitutes the savage feature called retaliation or revenge.

“Feelings contrary to Nature, not implanted in us from the beginning, are besides easily detected by another test; that of their being in no one instance ‘hereditary.’ No one in their sober senses would pronounce, that the precepts of religious error which prompt the Hindoos of a certain caste to female infanticide, are descendible by transmission in blood! That the inherent consciousness of the natural unlawfulness of such acts is become worn out, by their commission from generation to generation, by the command of priestcraft: much as Sophistry has inverted Nature, she has not yet dared to go such lengths. Thanks to Nature holy and strong, the inherent yearnings of parental love yet remain in a great measure undiminished, even in the regions where artifice has usurped or destroyed much or all of other natural workings. It would only be taking up time uselessly, to moot that which is unworthy of altercation; as plain to the meanest understanding as the sun at noon-day to unobstructed vision. Let us pass on to the other head of our enquiry, to that conceit of right or wrong which has not the remotest connec-

tion with instinct, but enforced by the caprice of foreign instruction, and impressed in early youth by the stamp of custom or authority.

“And here we enter on a tract, vast and comparatively trackless, from the waywardness of those who have sought to explore its extent; it is almost incredible how many well meaning, great minds, endowed with ample powers of research, have stopped short in this wide valley; which, had they persevered in a straight undeviating line of demonstration, unawed by the menaces of prejudiced error, encountered by all who are hardy enough to pass that way, would long, ere this, have conducted them to the smiling plains of happiness and true knowledge, teeming with every production that can make glad the heart of man. The line of natural rectitude is straight and rigid; that of inculcated rule undulating and supple: The one is, from Superiority, useful to all, and to none exclusively; the other is from man, and therefore the creature of petty, capricious ignorance, of his intellect not yet expanded by the universal philanthropy attendant on just reflection; on a knowledge of his relative position in the world. Murder we have already considered: the crime of theft ranks next in consequence, to man as a social animal, and it is to him only as such, that its commission is

peculiarly injurious. It is an action consisting in the detention, or appropriation, open and forcible, or secret and without violence, by one man, of that, be it what it may, which another may justly claim as his right and property exclusive: it will be seen at a glance, that the turpitude of the act rests on the same basis that such counter claim does, and may be branched out, as indeed it is, into numberless forms of withholding and compulsion, accommodated to the particular laws of exclusive property recognized in any particular social compact. In civilized society it is an established maxim founded on the necessity of the preservation of good order between its members, 'that no one should put his hand in his neighbour's pocket, because he himself is poor.' In England we have another peculiar fundamental rule of law, recognized and enforced by the principles of our government, which is 'that no man shall starve, shall perish from absolute want of food, clothing, and shelter, however idle and dissolute, however apparently deserving of abandonment.' Our wealthy contribute to the maintenance of the destitute, by a tax levied under the name of 'the Poor's Rate;' by which the latter are to be snatched from actual famine. Now does not this go far to prove my former position,

‘that every one by birth inherits an equal right to participation in the pabula of animal life?’ Is not the exaction of this impost, a tacit acknowledgement that the poor who hold no surface immediate, or resulting, as would appear on the face of the position, are after all supported by the rich, who are manifestly the exclusive possessors? Or in other words, that the latter are compelled to give them produce, or means of purchase, the result of their own superfluities? But note the unjust consequence of this awkward attempt at equalization: this would-be fair distribution: if those who have not, displease those who have, the latter directly exhibit a bugbear, ‘hold your tongues,’ they say, ‘or we will gag you, and cut off the supplies for which you are dependent on our bounty; and what will become of you then, ye factious?’ And ‘the herd, *ignorant* and blind, have cowered and grovelled; but will they cower and grovel for ever, or will knowledge become a general neutralizer to Patrician acidity? The worm that is trod on will turn, and so will they; but will they turn as the worm or the adder? But to return to the criminality of theft: it certainly must be criminal wherever man’s care and assiduity can procure the smallest acquisition of peculiar benefit. All well governed States have concurred in

punishing its perpetration, by attaching an opprobrium marked with more or less abhorrence, according to the relative value of general property in each: a punishment more or less severe, according to the facility of its commission and consequent necessity of suppression, on principles of public security. And yet with all the enactments against it, perhaps the best security is the inculcation of that honorable feeling, which is easily led to fasten an indelible stigma on the known or reputed thief; I say 'reputed,' for there is seldom smoke without some fire. Robbery cannot be tolerated, it is a dire foe to order, a preparative to a general scramble, which is only another name for robbery in a worse form. If on the principles of natural right, before laid down, the earth's surface was divided to the greatest possible extent of practical utility, if every man was permitted to the utmost verge of possibility to enjoy the *immediate* fruits of his industry, instead of receiving them *entirely* in the shape of wages and Poor's Rates; it would surely go far, if not to suppress, at least to decrease the commission of this crime, and would increase the amount of a theft of a far different nature; for it would rob the executioner of the emoluments of his detestable office in some degree, if not entirely: the law

would lose some names from its lists of weekly vengeance.

“The next point, which has been called one of conscience, I shall touch on very briefly; it is the preservation of chastity; the regulation of sexual desire. It is a subject from which the delicacy of a polished mind involuntarily shrinks; so complex an emotion, that it is most difficult to draw the line between natural and instructed feeling, as to prohibition and indulgence. I think it will be best to dismiss it at once, with my old recommendation to legislators, ‘facilitate early marriage by every incentive; throw no impolitic impediments in the way of a propensity implanted, inextinguishable.’ I turn with pleasure to the tractation of ‘conscience inculcated’ in what we may well term its legitimate sense, but by fatal error everlastingly confounded with strict in-born sense, its converse: I mean to the rules of action directed by the precepts of any particular religion or mode of conduct, derived, or alleged to be derived specially, from superior power.

“Here we may wave our adieus, and cry ‘farewell’ to our common parent: Here begin the yells of chaotic hubbub; here we enter the darksome labyrinth, whose zig-zags have so bewildered man, that he has been frequently

tempted to commit violence by cutting them to the root, and stood aghast at seeing those roots shoot with redoubled vigour : but they will be extirpated by instruments which will cause them to spring not again; to waste in rottenness; no more to darken the landscape with baneful shade. When their boughs, so knotty and interlaced, shall trail in the dust, the sun of universal philanthropy shall dart forth in meridian splendour, shedding mild influence on all creation : his fervid rays shall dry up the channels of ambitious fanaticism wet with human gore; with the blood of wretches hired and drugged to fight for the system-mongers, who have defiled this lovely world; making it a den of wild beasts and gladiators; who have imprecated and denounced, wrangled and gnashed their teeth, in strains that would provoke laughter from a savage; while their helpless votaries have been torn different ways as by wild horses : who have stared and sweated, and wiped their brows and returned to the charge afresh, and forgetting that the rain falls on the just and unjust, have prayed for moisture on their parks, regardless of the poor man's garden : who, thrusting their skulls out of the casement (sash, I mean) cry, 'Aha we have found it; let us have lots of eggs, and salted fish, for we must be decent.'

“The old Puritans used to cry, ‘liberty of conscience and a straight head of hair,’ and so say I. As to toleration, a boasted boon in some countries, it stinks in my nostrils : their toleration is ‘intoleration most intolerant :’ it is merely this ; that they are mercifully to be permitted to mix up or separate the species of any religious genus, provided always that they impugn not the divine characteristics of that genus, however repugnant to daily and common vision, reason, experience and practicability. They are to be led blind-fold into the maze of artifice, have some unintelligible jargon whispered, just loud enough to put them on the fret as to their probable destination, and be then left in the lurch by their sapient conductors. Thank Heaven ! our religious freedom is not as theirs : talking of artificial conscience, puts me in mind of an odd story :—

“Not one hundred years ago, a certain great man in our courts of law, took his seat on the bench, and, for the edification of his hearers, said, That during the recess he had read our Milton’s *Paradise Lost* ; ‘that the more he reflected the more he was convinced, that work was written with a religious intention in the author : and hinted, that such his belief had some weight in influencing him to give the judgment on the question of law before

him, which he was about to, and soon after did give!!!' The doctrine was so novel, that the reporters of the daily press, gentlemen used to hear strange things, stared with amazement. Observe; first, this great potentate had actually read through the whole, yes, the whole of 'Paradise Lost!' what voluminous perusal! 'Think of that, Master Brook:' and, secondly, we are told, that *presuming* the author wrote with the intent aforesaid, &c. &c. that therefore, &c. &c. which amounts to a decision 'that it is considered by the court here,' that I am to measure my conscience by the rule of John Milton, or any other John, however preposterous and absurd!! Well said, Honesty, this is doing it with a vengeance; 'for what's the fish without the sauce, cries Master Gill?' Among the dramatic incidents of this sublime poem, (I have read it a dozen times through, and never thought of mentioning it before, until authority set me an example,) the devils are made to resort to that infernal composition, *gunpowder*, to give a pithy ultimatum to their hellish manœuvres!!! This is certainty far-fetched; but whether far or near, I suppose we must stretch the drum-head of conscience to credence implicit, or be pointed at as revilers of the ideas of Mr. Milton's heavenly wars: but enough of this insult to

common sense, let us return to subjects of vital importance.

“ This inculcated conscience becomes in a great measure, in all, in weak subjects totally, a second nature : it is known of them in riper years by the names of superstition and prejudice; which ‘ shut up in measureless content,’ refuse to listen to a single breath of argument, pausing at the system in which cunning has instructed them ; which denounce as damnable and impious, opinions generated by the evidence of the senses, and therefore irresistible, which may tend to invalidate in the least their senseless dogmas, though disproved and belied by every evidence which can assail faculty. It is this same prejudice shelled and slimed, which casing itself in that shell, says, ‘ I positively refuse once for all, to hear any argument, however dispassionate and moderate, which professes the slightest doubt or variance with what I have been drilled to hold in veneration.’

“ I once said to a disciple of the Koran, ‘ have you read our gospel’—‘ No,’ said he, with ineffable contempt ‘ nor do I intend; I have made the pilgrimage to Mecca as enjoined by our holy prophet; I follow the precepts of our holy religion, and am satisfied. No man shall persuade me that I am not well

governed when I feel that I am so.' This disciple had been taught to believe, that part of his well-doing consisted in observing a certain number of ablutions daily; the performance of those rites with a due reverence, made a part of his conscience under our second division: had he omitted such on any day, he would have laid any unlucky casualty which might have befallen him, to the score of such impious inadvertence. And so, many a luckless wight has verily believed, that misfortune or bodily accident has been solely the result of his profanation of the Sabbath; that, had it been Monday instead of Sunday, he would not have contrived to pitch, dead-drunk, out of his vehicle, because he could not keep his centre of gravity.

"Oh Man, Man! How thou art hoaxed, and gulled! Thou art, when bereft of the reason and common sense which goodness gave, an ass most veritable: thine ears do elongate, and flap in the gust of folly, most similar to the listeners of that same quadruped; though of late they are become less pendulous, more pricked forward to the cry of Nature, thy grandam.

"Thou wilt do well to keep them in elevation above the side-winds and *trade-winds* of artifice.

LETTER XXVI.

"It has," continued L——, "been much controverted, whether or not man has a sufficient source of light, of rectitude, given to him by the revelation of Nature; by the springs of internal movement which excite him to action. The agitation, the abusive spirit of party generated by this query, have been and continue to be immense: to this day, the population of the civilized, the reflecting part of mankind, is convulsed by the debate. As to the uncivilized, it enters not into their calculations; they do not dream of troubling themselves about the matter. The special revelationists, so far from settling this contest of opinion, by what they received as a declaration from on high, which should decide the point in issue, are occupied in soundly abusing each other, because of their differences as to *the mode* in which the gift operates on the mind, its primitive causes, its effects patent and latent. In this delightful work, the officiating ministers abstain from whetting the sword, which is a dangerous office, and therefore to

be exercised by deputy, as some others are ; and although they hate this life, they have nevertheless a special regard to the safety of their own carcasses ; but they make amends for apparent lukewarmness, by nibbling their pens to a point most acrimonious ; which, if ever I take up the cudgels, shall be the very thing I would not do. For my own part, how any one in his sober senses, unbiassed by preconceived prejudice, can imagine for any long time together that man does not possess in his own materials and immateriality, a full capability of enjoying in his own person and of imparting to his kind, all the knowledge and derivative felicity of which his organization is susceptible, I am as yet at a loss to tell.

“The first objection which always has been, and is urged against this position, is, ‘then, why has he been so slow in attaining that eminence of knowledge to which we are obliged to confess he has at last arrived ? And why do the greater part of his species still remain in the grossest intellectual darkness, in depraved ignorance of their own natural scale, which you so highly extol ?’ I answer to these momentous questions ; it might be pleaded, as a ‘set off’ to the demand, as our legal phrase is, ‘why is not special revelation by this time considerably more advanced than we see it to

be? Why does it incessantly lose at one end as fast as it gains ground at the other? Why has one revelation, alleged to be supported by the accomplishment of phrophecy and miracle, been succeeded by another, and the second by a third, and so in succession, from time whereof the memory of man runneth not to the contrary, 'each of whose believers have invariably supported the pretensions of their own faith to exclusive efficacious divinity, in derogation of *all others*, without a single exception?' I could with much propriety urge all this as the retort courteous, but will not do so; because, as I have told you before, I would fain avoid the charge of impertinence: moreover, I am convinced such discussion would be worse than useless; it would not extend the real interests of truth, and might soon descend to the elegant vituperation which all sectaries heap on each other without mercy, under the appellations of 'defence of faith,'—'cautions against infidelity,'—'exposure of heretical defamers,' and many other titles too numerous to mention here.

"Among many of the true reasons of these admitted facts, one of the most efficient I take to be, 'the tyrannical sway which one man has assumed over the mental capability of another, so soon as the first was by any means cunning enough to perceive the vast power

that his superior attainments, whether resulting from natural energy or from studious research, gave him over those who were still his inferiors in this respect." Certainly, however, this reasoning applies only to those communities whose members have made some progress in obtaining more than mere intuitive preception. As to the great remnant in pristine barbarity, still consisting of the inhabitants of the fairest and most extensive regions of the earth, I can only urge in extenuation of the foolishness of my ideas on the sufficiency of natural capability, that man is confessedly a free agent, created in possession of certain powers derived from a source superior to himself: the unseen, unknown agency, which gave him being, has as it were, said 'work of my will, I have given you existence for my good pleasure; I grant to you perceptive faculties, of a scope which will enable you to reject the evil and to choose the good, so long as you exercise those gifts in the native purity which I have infused. I veil myself in mystery no deeper than seems befitting to me, who am all goodness, power, and knowledge. I reveal myself in my works, to your outward senses in a thousand modes: I declare my attributes to your internal conviction, by the voice of conscience, by the emotions of parental and

filial affection; by the glow of satisfaction unspeakable, resulting from virtue, the accordance of conduct with the dictates of natural action which I have bestowed: by the certain unhappiness, immediate or more remote, accruing from vice, the aberration from my dictates. But moreover, I form you in free agency; a being to be produced by a law implanted and descendible; not endowed at once with perfection of intelligence, but capable of progressive improvement, by due application of those dictates, and incentive powers of action; as a germ to be unfolded, ripened by degrees to the production of fruit seeming good to me. And yet, if you, in consequence of that free agency, elect to surrender these privileges in defiance of better judgment, in dereliction of known causes and effects propounded to your senses, be it so. By so doing you deserve punishment, and incur it: for I decree, that every sin, every abandonment of my revealed law, shall carry its own sting, the barbed arrow of remorse. I commit to Nature, my visible agent, the task to her easy, of vindicating my insulted beneficence; insulted when you in wanton defiance, or in blind abandonment, stray from the paths of reason and conscience, my gifts pre-eminent, above those imparted to the inferior animals, who also

move and live in obedience to my will, though by modes expressed differently from your own. And if at any time, duped by your fellows, you elect to leave me, and cleave to them who have been the dupes of their own imagination in the first instance, by forsaking my laws and inventing systems founded in opposition to them; is it for me to descend on every occasion, petty, *or by you deemed* important, and breaking the chain stretched from the beginning, linked in order and harmony supreme, to emancipate you from the fetters forged by folly, riveted by obstinacy the climax of folly, that of building crooked on the level foundation which I have laid? I have given you much, and have given you suitable energy to call that much into activity, by which it may be multiplied to an extent I choose not to reveal. I call you into life by one law, I deprive you of it by another; and will you presume to murmur? Shall finite being prescribe terms to Infinity? Shall subjection strive to shake off the Omnipotence which made it such? What ulterior destination awaits you beware of enquiring. Let it suffice to know, that I am good and just: be virtuous, and you will be blessed; submit in cheerful obedience, and fear not the result. I have awarded to your nature the discriminating powers of reflection, of comparison, of taste, and of judgment. If you

elect, in exercise of discretionary wisdom, to be virtuous and happy; well. But if to choose the evil and reject the good, by virtue of that same free agency, the distinguishing characteristic between you and inferiority, it must be so: you then only suffer the punishment due to delinquency; accuse not me. How can you dare to demand a special interference from the power who hath made all things well originally, in behalf of *your* narrow views? Must there be renouncement, or innovation on the propriety of Totality, to gratify at every turn the unauthorized workings of unity; to avert the necessitous consequences of blind or wilful departure from principles established by unerring wisdom? Wisdom acting in the aggregate so sublime and beautiful, that the details flowing therefrom, are strict harmonies with the chord of Universality? Must the harmony of infinity be broken or inverted by the clash of finite understanding its derivative? And if yielding yourselves a prey to duplicity and all sorts of unnatural impressions, however instilled, however imbibed, (I decree to draw no line in this respect) you suffer the dissolution of the Nature, given to you to be imbittered by a pang not its own; to be haunted by phantoms of sick terror, conjured up by the wand of prejudice or superstition; so it must be also: I leave you to misery wantonly provoked."

LETTER XXVIII.

“MY friend,” said L—— in an altered voice, “I think you told me, I am sure you did, that your father had ceased to live. If it be not a theme too painful, favour me with a brief account of the manner of his death; it may be useful to us both, and the living are entitled to draw accurate feeling, to profit by the departure of those who feel no more. Accordingly, I related how my venerable parent, finding his end approach, had said, ‘My son, come near, and hear me before I die: I am going to the land where all my fathers are gone, where the wiles of Europeans, of the stranger who hath misused us, will not avail. Where the deer of the Indians browse in the forests interminable, reserved by the Great Spirit for his children who are prudent and good. I shall pass an eternity in hunting, and recounting at the feasts of the warriors, the valorous exploits of my ancestors and myself; in listening to the ‘tales of the times of old, the deeds of the days of other years:’ and so he died, serene.”—“To be sure he did,” said

L——, “that is the very point we are coming to: and why did he so? Because the *faith* imbibed in his early childhood, bid him believe in the future state of peculiar enjoyment, which he therefore on his death-bed anticipated. But answer me, answer, I conjure you, by your love of truth and hatred of deception; would his wishes, hopes, and faith consummate such his hope, would they alter pre-ordination, if that pre-ordination was contrary to his wish? A man may as well say, ‘I will not die, because I wish to live: I am told of the beatitude of futurity, but that at any rate is happiness in expectancy; now I am positively very happy in tenancy of my life, which is actually present; and shall be well contented to abide for ever here, and enjoy this world as I find it now.’ So do many of us argue, and “our wish is father to the thought;” but will that wish prevail? Salutary experience tell us that it will not: when our hour is come, we must go; we shall be torn away, cling to life and its relations strongly as we may. Death is a clause inserted in the contract of existence, who can erase it? Whether that contract be renewable on its now, or other terms, I am content to leave in the bosom of superiority; who made, and can unmake, who can dissolve and can renew. •

“It is absurd to say, that because a man dies happy in *reliance* implicit, on particular faith, that faith is founded on truth, which shall be exemplified by enjoyment of the rewards, and undergoing the torments held out as incentives by its propagators; for if that were the case, your father’s peculiar hopes would be consummated by participation in the future pleasures which he had been taught to believe would be the lot of those who, during this life, had done ‘Well;’ and that ‘Well’ might not be any thing like the ‘Well doing’ of other Sects; and the enjoyments to be results therefrom, might be possibly not quite those which such other Sects might be led to expect. It is therefore certain, that no correct conclusion can be warrantably drawn from such premises as the sincerity of man’s hopes and wishes; because they *may* be built on false hypothesis. It has been well observed, ‘no man can tell what his emotions in the last hour will be.’ I hear, that in a great number of cases the mind sinks with the body, by stupor or dotage preceding dissolution, from disease or old age. And even if it does *not*, think how in such an hour, when like drowning men we catch at straws; think how vividly early impressions and associations of ideas, may rush and overwhelm, however false! And

yet a shameless, peeping curiosity is on the alert on such occasions, not unfrequently gross falsehood and perversion of fact, watching how such and such a man may die, who in his hour of health and calm intellectual vigour, felt unable to subscribe conscientiously to the creed of the watch-dogs aforesaid: and should the frailty of expiring Nature prompt a feeling, an exclamation dissonant from previous views, then bursts forth the taunting shout of malignancy; then are the dying acts and words of one no longer Man, blazoned in all the rainbow tints of Sectarian abuse: 'Ah,' says she, shaking her head in bitterness, 'it has come home to him at last! I always told you how it would be: take warning, my dear hearers; avoid the pestilents who dissent from our orthodoxy.' And besides, at a time like this, and indeed at all periods, constitution has prodigious sway. One man turns sick at seeing or undergoing a slight surgical operation, even though no pain be felt. Another bears, without shrinking, a frightful incision, an intensity of acute pain; suffers with comparative indifference, perhaps the loss of a limb. And so at the execution of criminals; you shall hear of one who suffers for a crime, as forgery in my own country, whose blackness is because we abound in paper transactions,

dying 'extremely penitent,' or transfixed with horror at the impending blow. Of another who suffers for shedding man's blood, a crime against God, dying hardened, unrepentant: what constitutes this difference? The one feels, because he possesses sensibility, and therefore cannot help it; the other feels not, *because he cannot*: he evinces apathy and indifference, because from temperament he is perfectly incapable of experiencing their contraries: for which misfortune he is branded as a depraved, abandoned wretch; callous to his approach to eternity; affording an awful warning to the survivors, of the debasing effects of sin and wickedness.

"I shall conclude this part of our discourse by observing, that for one incident of existence we should be thankful every hour, even if there were not a multitude of other causes which should produce that effect; which is, that the hour of our departure is mercifully withheld from our knowledge. The utmost extent of our enquiry on that head, can only furnish the wholesome proverb, 'the old must die, the young may:' this single fact should be a fund of speechless gratitude: the Sub-Genera have no idea of death, and we only know it to be the fate of all animal matter, by observation: let this be food for reflection

and humble joy. By the way we may observe, that death and hair-breadth danger its ally, level all ordinary feeling in all men. Take a Saint; pin him under a beetling cliff, below 'High-water mark,' and see whether he would not wish to have his shoes cleaned with any liquid save the advancing tide: propose 'Day and Martin' and a three-legged stool instead of brine and shingles, and see if he would not embrace the proposal with all his heart and soul. See if he would not look up the rock for assistance, as wistfully as a sinner at a cart's-tail looks over his shoulder at every cut of the hangman's lash: probably he would jump as high at a hint of being speedily hauled out of reach of the waves, to the crown, the summit of the barrier at his back, as he would at the promise of some other crowns.

"The love of life is inherent, unconquerable; none affect to despise it, but knaves, fools, or madmen: but it is easy to talk in a snug parlour, before a rousing fire. In a situation so dreadful as moorings to windward of a rocky shore, all men would pray for deliverance, lose the balance of mental power: but would the order of Nature be diverted? would the ocean cease to swell in compassion to the wretches exposed to its fury? I should

guess it would do so about as much as it would lose its saltness, at the wish of Mortality, instead of the fiat which said, 'Hitherto shalt thou come, but no farther; and here shall thy proud waves be staid.'"

LETTER XXIX.

A SHORT time after our last conversation, L—— and myself passed a person who had the appearance of recent recovery from severe illness; he was still pale and thin, but his eyes were lighted up in thankfulness; he leaned on a stick, but there was hope even in his weakness. "There," said my friend, "behold an example of the effect of energy well excited; of human capacity directed to a specific end. That man was assailed by disease; the healing art has baffled the attack, and is fast restoring him to health and wonted activity. Is not that art a full proof of the correctness of my position,—'THAT WE ARE LEFT TO THE EXERCISE OF FACULTY, AS THE NOBLEST ATTRIBUTE OF OUR BEING?' Was *that* art specifically revealed? Was man especially instructed to shun the rattle-snake and the shark, or did experience teach him their deadliness and rapacity? A friend of mine has said to me, 'he was of opinion we knew too much or too little;' but I suspect we know, or which is the same thing, *may* know, just enough.

Was the telescope revealed to Galileo? the instrument by whose assistance we have succeeded in ranging through a space before unpierced by mortal eye; in exploring and proving wonders till then hidden in gloom impenetrable; whose discovery was as a second morn of Creation: or will Fanaticism, at the last kick, take refuge in brutality, and doggedly pronounce 'all discovery to be Revelation;' because, if so, Count Romford's stove was as much a part thereof, as poor Galileo's invention. Were Haydn and Mozart divinely inspired, or did their excellence result from power inherent, assisted by judicious culture? Revelation and useful knowledge are not always in parallel; and, indeed, it has been a question among the followers of false philosophy, whether the former has at all contributed to the extension of the latter. Certain it is, Galileo was compelled to a recantation and denial of the principles of his discovery, (which to be sure was a trifle, a silly tool,) and the question can hardly be decided at this day, because it is acknowledged Revelation has been made: and it is equally certain, that works of morality, the love and practice of virtue for its own sake, and from a profound sense of its essential necessity as conducive to true happiness, are become as cleanliness to

habitual filth, "works of supererogation." It is certainly insufficient that a man should be a good citizen; nor is it enough to quiet some, that he also discharges all the social duties of domestic life with fidelity and exactness; that he is confessedly a good son, a good father, a good husband. Those are qualities by no means satisfactory; they are ragged virtues, unacceptable: unless he is thus amiable from adherence to some particular doctrine, he is handed over to damnation, betimes; while the consigners talk over him as an absentee, at their protracted gorges of snuff and port. Some have said ridiculously enough, that the operation of grace is chaotic: that an impression founded on the disclaimer of all outward sensible perception, must needs be peculiarly fanciful, inasmuch as the patient may not resort to his senses, as sober interpreters of this inborn emotion; but is bound by the tenure of his new grant, to hold under tribute of the surrender of natural feelings, even to forfeiture, the instant he has recourse to the protection of his old tenure, which virtually became extinct on his admission under the new; which last, these falsely-learned fail not to condemn as unjust and arbitrary. These strictures are too self-evidently absurd to engage our attention, or divert us from more serious en-

quiry on another branch of discussion, though, if I mistake not, one of our learned bodies once gave as the theme of a prize-essay,—‘What steps did the Heathen philosophers take to prevent the introduction of doctrines opposed to their own, and why?’ or very much to that effect; I forget the precise words: of course the essayists argued only on one side of the question, that is, why the Heathens *would not* receive, &c. the evidences, &c.; but suppose one had chanced to write ‘*could not*,’ instead of ‘*would*,’ how that august assembly would have been scandalized! Fortunately no such slip occurred, at least none is recorded.

“I was once,” continued he, “haranguing on my old subject, to a Lady. She heard me descant, with a piquant demureness, effected by joining her feet closely and under shadow of the drapery; clasping her arms midway between wrist and elbow, so as to expose the thumb of the right hand, and the fingers of the left; drawing a saucy dimple in one cheek, and veiling just two thirds of her eyes in their silken fringe. After I had raved a considerable time, exhausting not my argument, but my breath, in a pause for respiration, she said, ‘Sir,’ in a voice soft as the coo of the Peruvian Nun, and depressing the corners of her mouth, so as to form the arc of a circle

between, 'Sir, I perceive you are a greater fool than even I took you to be, which I am sure is a needless enlargement: you'll excuse my openness, which is an unfortunate propensity I have, perhaps inheritable like the estate-in-tail, which my father constantly bores us with.'—'Oh!' said I, 'I can excuse any severity of tone from so pretty an organ, pray don't mind me; go on and let me have the finale; the prelude is very striking.'—'Do not alarm yourself,' she replied, 'I intend going on; I think you are a fool for endeavouring to force on me notions crude and preposterous, because irreducible to practice: which if even partially attempted, would annihilate polished society, reduce family birth and distinction to a vulgar mass, and render us all such low-bred creatures! I suppose the next thing we should do, would be to wear sheepskins in winter, and be cut down to the aprons of our Grandmamma Eve, in summer; positively the last idea is quite shocking; it is a liberty I for one will not submit to, even in thought:' at the conclusion of the last sentence, my accuser veiling the remaining third part of her lucid orbs, in most becoming petulance, passed one knee over the other, so as to expose a tight silk stocking considerably above the boot-lace, and (I have always thought since it must have

been done by way of fanning her anger,) began kicking the upper foot in approximation (if I remember rightly, there was no actual contact,) to my own, which was previously in the identical position I have just described. Thus pressed, I endeavoured to appease, by stating, 'my earnest wish to see all possible justice done to all mankind gratuitously, as being more advisable than exasperation by ill treatment to a sudden vindication of right; of rights which increase of knowledge had long been gradually, and of late, from a combination of accidents, rapidly developing: I dwelt on the well-known dominion of knowledge of all sorts, over ignorance and numbers, as the secret by which society had been held together in its present form for a long period; but which must at last give way to an order of things widely different. That though we might succeed in putting off the evil day for a time, come it must, more tremendous from delay. That, when numerical force, retaining the gravamen of physical strength, which results from numbers, had *also* acquired the extraordinary resource of *concentrated intellect*, (the very means which had hitherto enabled the few to sway and scatter in the tug of rule;) with such fearful odds against them, one side must be beaten hollow; was it difficult to fore-

see which? Whether was it best and wisest to brave in downright stubbornness a resistless storm, and be torn up as the oak in the fable; or like the willow, to bow to superior strength and escape the destruction of its neighbour? That the cant which learning had flung at ignorance, about the latter being true knowledge and happiness, would be tossed back as a multiplied echo; that the multitude, unappeased by submission, too late, would cry in turn, 'Come ye who said we were happy in ceaseless toil, and should eat the bread of contentment in blessed ignorance; come and take our places, and let us make trial of each others sincerity: we suspect you have been making arrant gulls of us;' and if so, whether it would not be better for all ranks to meet, and each to give way a little, which might well be done without detracting from the general effect of social concord, instead of being condemned to hear the eternal ding-dong produced by our present want of unison? That England was perpetually dunning her subjects about the felicity of middle-men; then why should she not act on her own suggestion, remove head and tail, or at least all unsightly excrescences, and become all middle-men? That the objection, 'that the middle classes would then become extinct by the very means used to extend

them, inasmuch as a middle must be a medium between summit and base, which were proposed to be reduced,' was not good: because the reduction should take place, *not by destruction*, by cutting such off; *but by pressure* of the two extremes towards the centre, which would still retain its midway place, uncrushed; no more displaced than the middle ring of a spiral wire, when the ends have been drawn apart, and then suffered to return to their first curvature. That, although from the system being far gone, we must take man as he is, and though it might be at this day morally impossible to abolish servitude for hire, and the use of coin, they might be lessened immensely by the interchange of the product of ingenuity, directed to the formation of articles of indispensable necessity, or reasonable comfort only. I maintained that luxuries before defined to you, did not fall under the head of fair comforts: which last were in strict consonance with Nature and Reason, and should be attainable by all; consisting in plenteous enjoyment unrestrained, of the pabula of existence used soberly, frugally, when obtained by honest industry: but could that desirable epoch take place, while some held all and others none; while some rioted in sloth, others sunk under preternatural toil? That, after all the questions raised on the point,

in society we were and always should be, the suppliers of mutual wants, and in reciprocal service: there was no occasion for *every man to learn every thing*; the exchange of scientific labour would still be carried on, and form adequate remunerations. All I contended for was, the abolition of servitude *in degradation*, as perfect a slavery as ever was devised; most detrimental to happiness, knowledge, and real enjoyment, both to the servant and the served. 'But,' said my fair disputant, (the kicking had been stopped a good while,) 'I have been taught to believe that the servant who hands me a note on a salver, is not a being of the same nature as myself, or rather I took it for granted he could not be, or he would not be where he was; and that finding him there, or another glad to take his place, I had full right to use him as a creature subordinate to my will, an appendage to my convenience.'— 'Then,' said I, 'for God's sake pause and reflect; use, I entreat you, the good sense which the Being who formed both of you has given, and consider what execrable nonsense has been instilled into your young mind, fostered with your growing years. Is not that man formed as your own father? Would you, knowing better, take advantage of his helpless dependency, of the fortuitous control which

wealth has given you over his very existence? Would you be so basely cruel as to bid him consume the hour of midnight, not in rest, not even in the labour which sweetens repose, but in heartless toil to furnish you with what has long ceased to afford pleasure, allowing that it ever did? Consider the artizan; he and his family are squalid and sickly, grudging even the scanty subsistence from labour, such as your family scarce deign to look at even in curiosity, and are thankless when possessing its effects, though wrung from the brow of painful *task*: can this be right? can it last for ever, or longer than he and his fellow-sufferers are ignorant of the mode of extrication; which ignorance is fast flying before knowledge? 'Oh,' she said, 'what a frightful picture you have drawn! a light beams across my mind I never saw before; and yet how should I? *I was never allowed to think*, I had not time to reflect:—do you think so harshly of me,' she continued with the voice of feminine kindness, 'as to deem I would ever be cruel, if I knew when I was so? that I could wantonly inflict pain?'—'Certainly not,' I replied, 'you at least, and such as you, err in ignorance, which is a venial error: would that I could say so of all! All I request of you is, to *think calmly* on what I have said, and never to resist con-

viction; nor to be ashamed of owning a change of sentiment, if that change is wrought by irresistible evidence: hear both sides of every question, condemn no one unheard; be merciful as you hope for mercy; evil is not in store for those who act from fearless conviction; shun hypocrisy; court the candour, the the liberality, which listen freely to all, and prejudice none.

“‘Ah,’ said she archly, ‘but the sheep-skins! I can’t get over my aversion to them,’ — ‘Why,’ said I, ‘you would be beautiful and enchanting in sheep or goat-skins; and if it was the fashion to wear the wool outwards, you would be very lamb-like at any rate, which is a quality not possessed in general perfection, by some who play at lambkins: but I tell you seriously, we are not come to that pass, nor is there any necessity that we should. Clothing, comfortable, elegant, may be prepared, without systematic slavery. And so may habitations be constructed warm and neat, affording room for hospitable welcome and urbanity of manner, without the aid of scaffolding sixty feet high, and labourers shewing their agility up and down ladders proportionable, for twelve hours at a stretch, carrying burthens as pack-horses. And social order may be preserved, constitutional laws framed

and enforced by representatives of the people at large, who must govern each other by deputed trustees, without a vile oligarchy, who mock them every day."

Here we parted in perfect good humour.

LETTER XXX.

“You may,” continued he, “call me an alarmist, or what you please, but I am convinced a crisis is at hand, which prudence, not brute force, can avert. Universal Suffrage, the right in every freeman, of a certain age, to have a voice in the election of his Rulers, must be recognised at last: no shifting party-evasion and temporizing, will much longer avail. Such a Representation of Freemen, must and would legislate on principles of absolute freedom of avowal, as to opinion on matters of religious belief and worship. One of our political circles propose to extend Elective Franchise to all householders, to those who are in *immediate* Taxation: good. But I cannot, for the soul of me help thinking, that it makes no real difference whether a man contributes to the exigencies of the State immediately, by actual tribute, or does so more remotely, by performing a due portion of labour of some sort, which in every society governed by right, he is bound to give, bodily and mental health permitting. He is as much a member of the

Commonwealth in one case, as in the other; and in both has an equal right to be instrumental in choosing his Representatives. For if he has not, by reason of non-payment of actual tribute, he is punished in 'Duplicate,' after the manner of paupers before remarked. The old plea on the other side, 'that his ignorance will lay him open to the wiles of party, who will twist him as they please,' will not do at this day, or soon; though in days of yore it most certainly had much weight; because, I repeat for the thousandth time, and will repeat it ten thousand more, that same ignorance is giving place to information, as sterility to culture. A chamber of deputies, returned by the whole adult community, would of course speedily enact perfect freedom of discussion on theological points, as conducive to the best interests of truth.

"When a young man is asked why he 'does not marry,' ninety-nine times in a hundred he replies, 'not that he does not love, or is unwilling to enter the state from disappointed affection, but that he cannot afford to maintain a wife, and meet the increased expense attending a household.' This answer implies about three general meanings, according to the relative position of the speaker. If he is what is called a 'man of rank and

fashion,' affluent; it means that he cannot pick up a yoke-fellow who will play the fool, hand-in-hand with him, in every possible shape, such as equipage, useless slaves, and animals of the doubtful gender, two-legged and four-legged; gormandizing, marmouseting; and perhaps having played the game out, (losers of course from not reserving trumps), make an exit, the Lord knows where and how. If he is in the middle station of life, a tradesman or artificer, the answer implies, that he is not yet a master-man; or if he aspires no higher than to remain a subordinate workman, either that there is not a sufficient call for his labour to keep him in employ, or that if there is such demand, his wages as a hireling are inadequate to support a family. And, lastly, if he is a pauper, at the bottom of the roll-call, it is as much as to say, 'I have not so much of a house to cover me, as the hollow tree is to the squirrel.' A very pretty system this, upon my word! there must be wrong somewhere, for Nature has made nothing in vain, and we are intended to love each other: is she wrong, or are we who place bars to her emotions in our hearts? Here we see the inlets to fornication and adultery; if society were ameliorated as it might be, and brought back to Reason and Nature, we should not hear such replies

as these: man would seek an helpmate, their children would flourish in turn, and themselves die in a good old age.

“Dear Sensibility, source of gladness unalloyed,” concluded he, in a tone of fervency I had never heard before, “well art thou avenged on those dull spirits who know thee not; who check thy rising sigh, which as the Zephyr’s wing on the ocean, plays round the heart refreshed, hushing the storms of passion, calming the waves of despair! I will not leave, though the cruel world forsake thee: I will court thee in the ‘dusky night,’ for thou can’st dissipate the mind’s murkiness; I will seek thee at the matin-hour, for thou art fair-eyed as the dawn: I will woo thee, to shade me from the glare of intolerance: and when grey evening comes, thou, and only thou, shall bind me in slumber on thy bosom.

“Grant me but sufficiency of frugal fare, I envy not wealth, the companion of care; give me to meet a kindred being, whose soul may float with mine down the tide of time, until time glides into eternity. Give me the labour which makes leisure grateful, enhancing the value of repose: give me the riches of content, of satisfaction from consciousness of meaning all things well, I ask no other wealth. Give

me but this, (and thou canst give), 'tis all for which I ask to live.

“For myself, I am sad and oppressed; my heart beats thick; I think I shall soon return to my country, and to thee.

Till then,
Adieu.”

FINIS.

4510 5





